No. 909

SOCIETY

OF

INQUIRY ON MISSIONS,

AND

THE STATE OF RELIGION.

Folio
MS
P976

Princeton Theological Seminary,
Society of Inquiry.

Book of Extracts &c.

Presented By Dr. Miller.

Letters received by

The Soc.ty for Enquiry on Missions & the State of Religion.

A letter from the Rev. Gordan Hall dated

Bombay April 9. 1814

In our multiplied attemps to pursue our mission in this heathen land, Brother Nott and myself were brought to Cochin in October last. While there we were anxious to as much information as possible of that interesting region. — We obtained an interpreter and first visited the Jews in their town about a mile and a half from the Dutch settlement of Cochin. We saw almost all the things which Dr Buchanan has mentioned in his Christian Researches. From the estimate which the Jews gave us of themselves, their whole number in this part of the country does not exceed five or six hundred persons, though some intelligent European Gentlemen were inclined to think the number much greater. The white Jews are unanimous in saying that the black Jews (who are much the most numerous) are not the descendants of Abraham, but that they originally were Hindoos and purchased as slaves by the white Jews, who in process of time from motives of policy and benevolence gave them their freedom and allowed them to build seperate synagogues and appointed white Jews to superintend their synagogue worship — which is the case unto this day. —

Such was the story they told — such the appearance of the black Jews, and such the number and appearance of the slaves the white Jews now hold, that I could see no argument against the origin here ascribed to the black Jews.

We visited the Syrian Christians at Cannanore

fourteen miles to the east of Cochin, a place which has long been the See of the Syrian Bishop, we saw three priests resident at the place, but the successor to the late Bishop Mar Dionysius resides at present eighty or ninety miles to the south.— Concerning this interesting people I can only sketch a few things. They have 52 churches about 300 clergy, who have no suitable means of instruction to prepare them for the Ministry. They have only a part of the New Testament in Syriac, but no part of it is in the vernacular language; nor the people a single religious book of any description in a language they can understand except a brief Liturgy, of which there were but five copies in the town of Candidode In addition to this famine of the word, they have no preaching, no expounding, or any manner of religious instruction from the priest except on certain festivals days which seem to be but few, though they could not tell us their number. Seeing the people thus destitute of the means of knowledge, and thus neglected by their numerous priests how shall we estimate the knowledge or piety of either? The appearance of religion among them is just such as might be infered from such premises. In their church we attended worship morning and evening, and, excepting images their worship is almost an exact resemblance of the catholic ceremonies. They maintain the celabacy of the Clergy, all are baptised at eight years of age, all take the sacrament three times a year. They observe five fasts in the year. They discipline obstinate offenders by flogging them into obedience.

They expressed a desire that schools might be es

tablished for the instruction of their children and clergy and that Missionaries might come among them. Those 200.000 Syrians the numerous and degraded catholics the Jews— the 200. 000 or very near that number of heathen all speaking the same language, and in the same region, render this part of India an eminently interesting and important field for a Mission. Besides the town of Cochin were the mission might be commenced contains about 1200 Dutch inhabitants who have had no religious instruction for the eight years. Many of them understand English sufficiently well to receive instruction in that language and very extensive good might be hoped from the encouragement of schools among them. Should God give a blessing and raise up true christians among these various sorts of people it might be of incalculable importance to the interests of religion in this part of the world. What a field would be open among the Syrians! This is accounted the most healthy part of India, and the expences of living are extremely low. Is not this a field already white to the harvest.

I have not spoken of our own mission and it is now too late to say but a word— God has led us in a peculiar way. as yet we have been held in entire suspense. Several times we have been on the point of being sent back to England and as often delivered. We are greatly encouraged to hope that God will yet set before us an open door and no man be allowed to shut it. For more than a year we have been studying the language of the heathen around us. By the new Charter God has opened a great door to India many labourers may enter and

4. thousands are wanted. Pray for us

Yours

Jordan Hall.

Extracts of the letter from the Society of Inquiry at Andover dated

Andover April 19. 1814

The object of your Society so far as we understand it corresponds with that of ours. We are not exclusively confined to enquiries respecting the Heathen, subjects are often discussed which relate particularly to the promotion of Religion in our own vicinity and country. Our attention however is generally called to subjects which relate immediately to the Heathen; such as, their local situation, national and political character, history and religion; the ways and means of sending them the Gospel, the most eligible means of managing missions &c. — In connection with these subjects our attention is often directed to those personal qualities which are necessary in the character of a Missionary and the sacred obligations which every theological student is under, to examine the subject with respect to his personal engagement.

The wretched condition of the Heathen in our own country we are far from considering a subject of minor importance.

The ordinary exercises of our Society are Dissertations, Conferences Reviews and Abstracts of missionary Histories &c The subjects of these exercises are selected by the officers of the Society and assigned to the members catalogically. We derive great assistance to our inquiries from our Library; which though small be is valuable. We think that no small efforts should be made by every Society of this nature to procure a Library. Our Society is in a flourishing state. the number of its members 38.

Yours Dear Brethren in the fellowship of the Gospel

Horatio Bardwell
Henry Talcott } Comm.

Copy of a letter from the Rev. Samuel Newell to the "Society of Inquiry" Andover.

Bombay May 26th 1815

Dear Brethren,

It is pleasing to us who are labouring among the heathen of India to look back to our beloved country & indulge the delightful hope that many of our young brethren are there preparing, in due time to unite with us in the great work. Yes we cherish the animating hope that the school at Andover & other religious institutions in America are destined by providence to send forth a long succession of missionaries to the heathen, in different parts of the world, even till the happy time shall come when the knowledge of the Lord shall cover the earth.

The present is an auspicious moment for sending the Gospel to every part of the world. God has in great mercy restored peace again to the earth, the ancient channels of commerce are again opened & the missionary cause which has long been opposed by power & proscribed by law has recently obtained a signal triumph in the late decisions on that subject in the British parliament. But that opposition has ceased, or ever will cease, while there remains a distinction between light & darkness, but that has been accomplished which was spoken of long ago. "If this work be of God, ye cannot overthrow it"

The present state of the world calls loudly for extra-

ordinary exertions to extend the Redeemers kingdom. A few men & a little money are not sufficient. The openings are numerous, the field is immense, thousands of missionaries are wanting. Nothing has yet been done in comparison with what remains to be done. But few of the great fields have yet been entered & even those few have but here & there a solitary labourer, hundreds & thousands of miles from each other. No great & general success can be expected until the hearts & exertions of Christians are enlarged & the work is carried on with more resolution. What can forty missionaries do towards preaching the gospel to the five hundred millions of Asia? They are not enough to impart to one in a million a morsel of the bread of life. Missionaries in great numbers are wanted, faithful patient & persevering missionaries, to preach Christ crucified to the heathen, as the only way of life. Such preaching is the great means which God hath ordained for the conversion of the world & until the gospel is thus preached faithfully, powerfully constantly & extensively, the conversion of the heathen is not to be looked for.

The Moravians, the missionaries at the cape of Good Hope & the Danish missionaries on the Coromandel coast, have been the most remarkable among missionaries as constant & zealous preachers to the heathen & accordingly they above all others have been

blessed with numerous converts from among the heathen. It will be of little, if any, avail to circulate Bibles (if ever so well translated) among heathen people to whom the word of God is not preached. Let it not be thought therefore that the work of converting the heathen in India is nearly accomplished, or in a fair way to be accomplished shortly, because translations of the Bible are multiplying. The call for missionaries to preach the way of life to the heathen is as great as ever.

Dear Brethren, I cannot enlarge, nor need I; the reasons for attempting to evangelize the heathen have been clearly stated & forcibly urged in most of the recent publications on the subject of missions. Those reasons are eternal & immutable. They can never cease to be binding while there remains on earth a single tribe of men that has not bowed to the sceptre of Christ. May your duty, Dear Brethren, be made clear & plain to you & may we have the unspeakable happiness to greet very many of you as fellow-labourers in the kingdom of our Lord among the heathen —

I regret that the hurried departure of the ship by which we send the present communications, will not allow me time to transcribe a paper relative to the different missionary fields in the eastern world, which I had partly drawn up with an intention of inclosing it to the Society at Andover. We expect another opportunity in two months, by which I shall endeavor to send it to you.

In the paper alluded to I have noticed six different fields which according to their relative importance in my estimation, I arrange in the following order-viz— 1. India. 2. Western Asia comprehending the countries on the Indus, Persia, Turkey in Asia, & Arabia. 3. Eastern Africa, including Egypt, Abyssinia, and the Island of Madagascar. 4. The Islands in the Indian ocean, of which Java is the first. 5. Burma & the adjacent countries. Lastly, China.

The order of arrangement I ground on the twofold principle of proportion of population & the facilities for the introduction & propagation of the Gospel ——

Remember our mission in your prayers— We are just beginning with stammering lips to preach Christ to the heathen in this place. Pray daily that our labour may not be in vain in the Lord. In behalf of the Mission I present you our most cordial salutations

To the Society of Inquiry respecting Missions in the Theo: Sem: at Andover

Yours sincerely. S. Newell

Andover Feb'y 12th. 1816.

Dear Brethren, I have transcribed the above letter entire, believing it will be more interesting to you than anything originally from us at present could be. The cry "Come over to India & help us" is loud, it is piercing. Is there no one going speedily from either of our

Societies to the assistance of our beloved countrymen? May God direct us all in the way of duty — We embraced an opportunity of sending letters to Bombay, on the first of January by a ship of the late Lieut Gov. Wm Gray of Boston, who kindly offers, not only to carry all packages for missionaries, but all American missionaries themselves & furnish them with "bed & board" gratis to any part of the world, which his hundred sail of vessels may hereafter visit. This important fact is well authenticated. "His Honor" has given a proof of his sincerity by conveying Mr Daniel Smith to New Orleans. What inference respecting our duty arises from this fact? —

In the name of the Society —

Calvin Yale. Corres; Sec; —

Copy of a letter from Rev. Thomas C. Searle to the Society of Inquiry on Missions &c

Bladensburg April 2nd 1816

Dear Brethren

Before the period of my separation from your privileges, something was said respecting communications from members removed to a distance. There is little here at present to contribute to your fund of information, and you are doubtless better supplied from better hands. but I wish not to appear deficient in duty & good will to the Society, especially as my sense of its importance is never in the wane but has constantly increased from the period of its

establishment like yours. Allow me to add, further, a wish, that the Society & Seminary may more & more become the depositary of Presbyterian intelligence - of Christian intelligence for America. May the vital & alimentary energy there collected & cherished, at the heart propel the life blood of religion; pure, christian disinterested zeal to every extremity of the church.

My labours as a Minister of the Gospel are devoted to two congregations; one here ~~here~~ in Prince George's County & one in Montgomery. The church of Bladensburgh is a very old one, which had almost become extinct; but has been revived of late. At a late communion there were 69 whites & 54 blacks. but some of these were of Methodist and some of Episcopal churches. The number of blacks however in this communion, is I believe much greater than in any other in Maryland. The whole number of communicants does not appear as it ought without mentioning that 201 is a full congregation here. It may I think with truth be said, there is a good degree of simple sincere goodness in many of our people. The church has lately undergone a heresie which we trust will prove ultimately beneficial. The number of communicants in our other church, Montgomery, is small about 30. The number was formerly much greater but has been diminished by two causes. The extraordinary course pursued by that Mr Freeman whose history was once related in Theol. Soc. by Dr Alexander and by removal of communicants to the Western States. There are a few however whose garments are truly white and who are an ornament to their profession. While on this part I cannot

repair from stating, that unless there be a Catholic clergyman, besides myself, half the time, there is but one regular minister of the Gospel, (Per Mr Daschiell Epis) in the whole county of Montgomery. There are no Presbyterian churches on the Western shore of Maryland. There are 12 ministers in this Presbytery.

A bible Society is established in the District of Columbia, as you know. Probably not more than half the families in this county able to read are supplied with the Bible.

The monthly prayer meeting is held in Bladensburgh in Cabin John In Georgetown Washington & Alexandria. In the two latter places & in this place all denominations unite.

I have not heard of more than one considerable attempt in this state in time past to instruct the blacks in reading. That was by a Quaker, and was pourned on & ceased. There is, however in this place, a Sunday school now opened to teach them to read the Bible merely.

Tracts may be distributed with the greatest probable advantage in this region.

Yours, Dear brethren in our common Lord

Thomas. C. Searle.

Philadelphia May 27th 1814

To the Society of Enquiry on Missions Princeton N. Jersey

Dear Brethren,

Presuming that I shall not have another opportunity of meeting with you, I take the liberty of communicating to you in this formal manner, the result of my exertions, for the establishment of your library. Soon after the Society was organised, I requested a friend of mine in Philadelphia, to interest himself in its behalf. He did so. Mr Ralston procured & presented some books & pamphlets, the names & number of which I do not now distinctly recollect. I have collected $53.90 Cts of which I have expended $53.40 Cts. for the following books & Maps. viz.

Life of Brainerd	1 vol.	Smiths Journal of the Ship Duff	1 Vol
Humboldts New Spain	2 vols.	Biglands View of the World	5 V.
Mr Kenzies Voyages	1 vol.	Lewis & Clarks Expedition	2 V
Ninth Rep. of the B. & F. B. S.	1 vol.	Campbells India	1 V.
Parks Travels	1 vol.	Parallel between Paganism & Popery	1 V
Missionary Sermons	1 vol	Life of Winter	1 V.
Whitefields Memoirs	1 vol	Embassy to China	1 V.
Baptist Mission	1 vol.	Memoirs of Pres Wheelock	1 V.
Buchanans Christ. R.	1 vol.	History of Chili	2 V.
Robertsons India	1 vol	Carvers Do	1 V.
Henry's Travels	1 vol	History of Greenland	2 V.
Barrows Do	1 vol		
One Map of Asia		Map of Africa	

I have likewise obtained of Messrs T. & W. Bradford of Philadelphia Asiatic annual Reports 2 vols. as a present to the Society. from Mr Ralston the 6th Report of the Phil. Bib. Soc. & from Mr Scemerhorn his & Mr Mills View of the Western States. The balance which is 50 Cts I leave for your own disposal. I would here observe, that in addition to the sum above stated, Dr Alexander has subscribed $5 to be paid in ~~for~~ books.

I beg leave to suggest to the Society the importance of expending their funds for some considerable time in pamphlets & books immediately connected with the object of the Institution - &c &c -

Yours affectionately in the bonds of Christian Love

The Soc. of Enq. on Missions &c. David Oliphant -

Detroit M. T. July 13. 1816

Dear Brethren -

— Permit me to address you on the subject connected with the general end of your society - Excepting the spot where I labor, all this western region may be considered as Missionary ground - west of Buffalo all upper Canada & our vast Territory which lies with West of Cleaveland & north of Urbanna. The population in these regions is increasing rapidly - they are crying in these parts for the Gospel. Sandusky is becoming an important place - there are in it 56 English families - they want the Gospel - the town of Huron a growing place is in the same situation. The settlement at Fort Meigs which I lately visited, consists of about 20 Eng. or American families. A town is now designated at the foot of the Rapids which promises to be one of the largest in this west country. I tarried one day among these people & preached to them a sermon which they seemed to hear with attention. They expressed an earnest desire for a minister - The place is 72 miles from this - Raisin is a town worthy of notice & is 36 miles from the Rapids, on a good road through the finest country I ever saw. The settlement includes about 30 Eng. families & 200 French. They have an Eng. School but no means of grace. They had not heard a sermon since the war until they heard me. I had a very

solemn audience — I cannot describe to you my feelings on the occasion. A woman of good sense took me by the hand & with a heart full, said Mr. M. are you going away so soon? Yes: said I madam, my business calls me. "Well cant you visit us again"? I fear not, said I. "But cant you get somebody to come & preach for us"? "Do, Mr. M. for we are needy" I said, "I hope you will be supplied before long" — It would, I think, be a very pleasant task for a man to ride between Meigs & Ralson wh. he can do in about ½ day: — There is an Eng. settlement about 7 miles from Detroit of 20 families. I preached for them last Sabbath. Several applications had been made thro my acquaintance here, for the people seemed to think themselves unworthy to make the request. At length a woman from that place met me & would take no denial. Observations were made by one present on some other subject, but she would talk about nothing but my preaching there. She said they had been looking for me often & if I did not go they would be very much disappointed — I went, & never saw an audience more attentive. My engagements however are such in this city that I cannot preach abroad often. There is another settlement 27 miles up the river of more than 20 families who are anxious for preaching — And also one on the R. French, in Canada —
Brethren I feel very anxious for these places that should be supplied. They are not like old settlements where you can seldom make any impression. Here the people are hungry for the bread of life & would no doubt profit by it. Consider also that they are ready to receive almost any teacher that comes among them.

Those who labor in this country should be acquainted with the French, & then their work will be greatly extended. With much inquiry I have not been able to find a French Bible in this place — The Soldiers have no Bibles, & even in the hospital I was not able to find any thing of the kind but a single testament. I long for the arrival of my bibles. I am placed in a wilderness of labor. The bulk of the people are to be taught the elements of religion, & are to be turned from gross immorality. I am not however discouraged — I assure you that a letter from any one of my brethren would be very acceptable to me —

Be assured Brethren
of my sincere attachment
to you —

L. Monteith

Correspondence

Of the

Society of Inquiry respecting Missions & State of Religion

Conducted by the

Corresponding Secretary.

1817.

No. 1.

Letter from the London Missionary Society.

Missionary Rooms, 8 Old Jewry, London 13. Nov. 1816.

Gent.n

Mr. Burder has sometime since received your letter, but our business has been so pressing, that we could not pay the attention we desired to your request. I have collected some of the publications which you mention, but there are some numbers deficient, which I shall endeavour to procure & forward by the next parcel.

We wish to be informed whether you wish to receive all the numbers of the periodical works from their commencement, as far as they are obtainable. We probably may be able to fix upon some Gentleman in London who will undertake the agency & forward the publications regularly; if not we shall endeavour to do it.

Please to address Gentlemen

Your Obed.t hble. Serv.t

Messrs T. C. Henry
C. W. Cate
C. P.l Swift

Committee in behalf of Society of Inquiry &c.

Geo: Hodson

Ass.t Sec.y to the Missionary Society.

In the next parcel I will endeavour to send the publications of the Moravian Miss.

C. H.

No 2.

Letter to the London Missionary Society.

Society of Inquiry respecting Missions &c.
Theological Seminary, Princeton N.J. Augst 1. 1817.

Dear Sir,

Your letter of 13. Nov. 1816 & its accompanying parcel have been received. For your attention in collecting & forwarding the books, accept our warmest thanks. And permit us, through you, to express to the London Missionary Society, our gratitude for the donation of their useful publications. We trust that their beneficence will not have been bestowed in vain. To us indeed the documents which you had the goodness to forward, are invaluable. They give us a fund of Missionary information more full & connected than we could otherwise possibly obtain. And we cannot but hope that they will be a means of imparting to us some of that spirit which has so long & so highly characterized your venerable Society; & animate many among us to engage with ardour in the glorious cause of christianizing the world.

You desire to be informed whether we "wish to receive all the numbers of the periodical works from their commencement". — It becomes not us to prescribe the nature or extent of your liberality: And perhaps modesty should deter us from making any further demands upon it. But as the objects of our Society are to acquire Missionary information, & to cultivate a Missionary spirit, — the works in question would give us the means of increasing the former, &, by enabling us to trace the progress of the Missionary cause, animate & inspire the latter. We assure you they would be received with gratitude, & from the specimen already come to hand, are confident would be read with profit.

In behalf of the Society

Your Obedt hble Servt

Reuben Post Cor. Secy.

Geo: Hodson
Asst Secy to London
Missionary Society.

Missions Rooms. 8 Old Jury
London

12 November 1817.

Dear Sir.

I have rec'd your esteemed letter of August last & now send you the continuation of the periodical works, the last number of which I forwarded to Mr Bo[illegible] in the Spring & hope by this time you have received them, as well as those sent in November 1816. I now add the accounts of the Moravian Missions.

I observe what you say as to having a desire to receive the earlier numbers of the different publications: these cannot be obtained with respect to all, but as far as they can be obtained I shall endeavor to collect them & send you in a short time. The present parcel is included in a larger parcel, which a friend is forwarding from hence to N. York & I am not at liberty to enlarge the dimensions of that which includes this letter.

Wishing prosperity to your Society & assuring you of my great readiness to promote its object to the utmost of my power, in great haste I am Dear Sir

Your obed[t] & humble Serv[t]

G. Hodson

Asst Sec[y] to the Miss. Soc[y]

Corres: Sec: to the Soc. of Friends on Missions

J. Johns. C. Sec.

No. 4. Rec^d. Winter Session, 1818

On board the barge Newport, descending the Mississippi. 3^d Jany 1818.

Sir — This letter will be sent by a friend to Louisville Kent^y & mailed at that place. You will see however by the date that it is written on my passage to N Orleans & it may be proper to add, about 140 miles South of the mouth of the Ohio. In regard to that part of my tour included between Albany & Buffaloe & exhibiting a most interesting field for ye ministry of ye Gospel. I beg leave to refer you to those who are better able to furnish you with the details of information than myself. I do this the more readily, as the rapidity with which I passed thro^t ye state of N York precluded ye possibility of becoming extensively acquainted with ye state of religion. The same remark is applicable to those parts of W Canada which I visited viz- the settlements between F^t Erie & Lake Ontario, on one Frontier, & those between Malden & Sandwich on ye other. In Detroit, the usefulness of Mr Monteith is apparent, not only from ye high personal & professional standing which he holds, among the people of his charge but from a visible improvement in ye state of society, attended with several instances of seriousness & some of hopeful conversion. Before leaving this place in which M^r M^s exertions have been so much blessed, I had ye pleasure of assisting him in ye administration of ye first protestant Eucharist, ye territory of Michigan has ever known. The settlement 40 miles from Detroit, known by ye name of River Raisin, is greatly in want of a minister & would probably contribute well to his support. Many of ye inhabitants appeared to seize on ye prospect of a religious teacher with eagerness. Thirty six miles south of Raisin is F^t Meigs, called also the Rapids of the Miami. The population

here is rapidly increasing. Some of ye principle persons in ye settlement are men of seriousness & would give to a Minister, every encouragement in their power. Forty miles still farther on my journey in a south easterly direction I came to Croghansville, or Lower Sandusky, than which place there is perhaps none on Lake Erie more emphatically designed for wealth & respectability. Its growth has hitherto been held in check by the unwillingness of the National Govern^t to bring ye lands into market - but as this obstacle is now removed, it is receiving a very strong impulse. & to a Minister willing to endure ye hardships which a situation like this would involve, it presents at ye present moment a field for very extensive usefulness. In ye State of Ohio, ye want of Presbyterian preachers is uncommonly great. Through most of ye counties which go to compose this large and fertile section of our country, a faithful man might collect materials for churches. I wish here in a particular manner to call ye attention of society to ye condition of Circleville, Pickaway C^s. — I cannot but hope that a village so populous, so thriving, & so willing to support ye Gospel, may be gratified in their desire that ye Gospel should be preached to them by some young man from ye Seminary at Princeton. In ye State of Kentucky, young men of our church might find many openings of importance. With regard to that portion of this State which lies in ye vicinity of Lexington Dr Blythe will soon make a communication to ye Society of which you are ye organ, or to ye Professors of ye Seminary. In ye Presbytery of Louisville & its neighbourhood, ~~embrag~~ embracing both sides of ye Ohio, but especially the Indiana side, there is abundant room for usefulness in the ministry of ye Gospel.

Here also I have felt it incumbent on me to borrow ye pen of some one better informed than myself & accordingly have requested Mr. Danl C Banks minister of Louisville to write to your society. From Dr Blythe & Mr Banks I flatter myself you will receive such intelligence as shall confirm an opinion which in my judgement has been hitherto, too seldom received - that the western states have at this moment a more legitimate claim on young ministers of ye Presb^n church, than all ye other states taken together.

Mr Chamberlain & myself have travelled from Lexington in company - Both of us have been greatly retarded in our journey by ye uncommon rains of the season - But we have great reason also to acknowledge ye goodness of a merciful providence - Permit me my dear Sir, in Mr C^s name & my own to solicit ye prayers of your society & to subscribe myself very sincerly

your brother in Christ
& obed^t humb Servt &c
Sylvester Larned.

Corres. Sec: &c —

S. Johns C.S

No. 5. 1st Winter session. 1818.

Hampden Sidney. Jany 19. 1818.

Dear Sir.

About two weeks ago, two brethren, missionaries, lately students at Princeton, spent a day or two at this place & in its neighbourhood. During their continuance at H. Sidney several of the Students of Theology availed themselves of the privilege of being in their company. They were interesting & communicative - they seemed to possess a good portion of missionary

spirit & manifested that they were not destitute of the holy influences of that Spirit who alone can bless their labours & make them useful heralds of the cross.

From them brethren we received some information respecting "a Society of Inquiry on Missions" lately founded at Princeton. We saw ye benefits that might result from an institution of such a nature & immediately resolved if possible to form a similar association. We have succeeded so far as to frame a constitution & get it signed by sixteen. This was done in connection we now constitute a society denominated "the Society of Inquiry". Since the formation of the Society, several others have made application for membership, so we calculate on a considerable addition to our number. Our object is to procure the most correct & extensive information on Missions & the state of religions & morals in other countries as well as our own. This knowledge is important to all, but particularly so to young men preparing for the gospel ministry.

We can communicate nothing interesting respecting our society; it is yet in a state of infancy. Our purpose is, in the first place to institute as extensive a correspondence as practicable, & we are particularly desirous to correspond with similar societies. They may have it in their power to forward us such reports as will be interesting.

Interesting it must be to all who love the Lord Jesus to contemplate the signs of the times. The Missionary spirit is increasing: - missionary labours are blessed. It gladdens the Christians heart to hear of the erection of the standard of the cross in pagan lands; to hear that heathenish darkness is dispelled by the light of the gospel of Christ. It is by preaching the Gospel, the world is to be evangelized. Missionaries must accompany the

the Bible. They are going forth leaving the comforts & enjoyments of civilized society, in obedience to their Masters command. "to preach the gospel to all nations". And altho' we are confined to our preparatory schools, we can be anxious about them - we can pray for them & we can rejoice to hear of their success in their labours.

Let us hear from you as soon as practicable. We will thank you, not only for such information as you can communicate, but also for any suggestions respecting the proper method to be adopted & the means to be employed for obtaining, from any quarter, information relative to the object of our society. We hope to receive your kind attention - You are stronger than we are & we need your advice - &c &c -

Yours resp^t.
J H C Leach. Corr. Sec.
By order of Society -

~~This per order~~

This letter was immediately answered.

J. Johns. C. S.

No 6. A prospectus of a Chinese Dictionary publishing at Macao in China, accompanied by the following note from the Revd R. Morrison.

Canton. China Decr 12. 1817.

To Messrs Henry & Swift.

Gentlemen - I had the pleasure to receive your letter in behalf of the Society which you represent, conferring on me the honor of being elected a member of said society. The Mission to China from the protestant Churches in G. Brittain has existed ten years. During that time, part of the books of Moses, the man of God; the odes of King

David; & the New Covenant of our Lord & Savior, have been for the first time printed in Chinese. How very long these works have been in reaching this country! yet the Revelation of God has all this time been progressing. Things are drawing onward to their consummation: but the times & seasons are known only to <u>him</u>. I have drawn out a retrospect of the first ten years of this Mission which Mr Milne is enlarging & which will be printed at Malacca. I shall have much pleasure in sending you a copy for the Society as soon as I can. that will give you more information than it is possible for me to give you by letter. Praying that the Theological Seminary at Princeton may be owned & blessed of our Emmanuel.

I remain very respectfully
Yours—
R. Morrison.

No. 7. Copy of a Letter from the Theological Students in New-York under the Instruction of Dr. Mason

New-York 8th March 1814

Dear Brethren

Yours of the 10th ult. has been duly received. Your expressions of confidence and brotherly attachment we are happy to acknowledge and appreciate. Surely if there is any thing firm in confidence, any thing pure in friendship, any thing ardent in attachment, they ought to be realized by those who profess to be formed by the same principles, to pursue the same end, to be animated by the same hopes, in short, who profess to have every thing valuable in common.

Brethren, if ever there was a time, when the friends

of truth, should bind the cords of union more firmly and with dauntless bravery oppose the corruptions of error and of vice, that time is the present. The twilight of that night of darkness which must precede the day of glory that God has promised to his church, is settling around us. Darkness which shall be felt, darkness worse than Egyptian is in prospect. Our blood yet may seal the sincerity of our professions. Let us then "give all diligence to make our calling and election sure", to our own souls.

Then knowing that we have made a covenant with Jehovah, we shall be prepared for any service to which we may be called. The church & especially the ministry of the church have in solemn charge the oracles of the living God, and with them the awful responsibility of their preservation incorrupt. Of this charge even we have our portion. It is true "we are young in Theology," but not therefore to be carried about by every wind of doctrine. The apostle Paul exhorts Timothy his son, "continue thou in the things which thou hast learned" Where corruptions in doctrine exist, they may cool the ardor of Christian love and ought in some measure to do so. The follower of Christ claims our love in proportion as he bears the image of Christ. Yet, Brethren, whilst we cherish in our affections the Christian, let us with uniform firmness, oppose error. In our practical judgment there is no general principle on which we can act, other than that sound faith is the basis of Christianity. Society of any kind, which is not formed and held together, on known fixed & common principles, is but the union of knaves in the bonds of hypocrisy. Real virtue is the Legitimate offspring of sound principle. It becomes us then "earnestly to contend for the faith once delivered to the Saints." This is the precept of unerring wisdom, and to incite us to obey it, we have the powerful examples of the most illustrious men who have ever adorned the Gospel of Christ. We have the examples of the inspired Apostles; we have the examples of the Reformers. They were all men unyielding when the question was about the relinquishing of truth. Be it your care that we have nothing that is precious in common with Socinians. We have no communion with them, — they would sweep from under

as our prop, - rob us of our strength, our help, our Saviour. What have we left? Life notorious indeed, but still to be avoided are their tenets, who would bring the Lord of life and glory from the third heavens to our miserable earth, to meet the point of Satyr, the sting of reproach - endure the infinite wrath of offended Deity, and expire on the cross - all upon an uncertain speculation, to save all men, or no man, just as the caprice of mortals shall determine.

Another innovation in doctrine of later origin, if, which we trust you have witnessed but little, has had its birth in the East - is spreading rapidly and that among churches, where the truth has been known in its purity. This system of doctrine exhibits various shades of error, and darkening as it advances, threatens confusion & disunion to the churches, and requires vigorous opposition. It has intruded itself on our observation, by having made considerable inroads & disturbance in our city. It originated in Dr. Hopkins' system of Theology (whose name it bears) but doubtless has been carried to much greater lengths than he would have subscribed to. For it is the nature of all error, when carried to its results, and the disposition of all the advocates of erroneous principles, to diverge further and further from the line of truth. As we believe it is not much known south of this place, you will oblige us in noticing a few of its peculiar features. One of the most glaring of these is that which makes the infinitely holy God, who hateth sin with a perfect hatred, its direct & immediate author. To assert that he has sent his message to us commending himself "that he is Light" the tenors of whose justice are the expressing of his holy hatred against sin, should himself create sin (which however is rather a negative) appears to us the most pure & horrible Blasphemy. Another point of this doctrine goes to involve in mist, in obscurity & doubtful perplexity the standard of duty, referring to the "good of the universe", "the general fitness of things" &c. matters concerning which man with his little & depraved faculties is but badly qualified to judge. We conceive that moral obligation rests exclusively on the revealed will of God. In fact that all law is the expression of will - This system would clasp in its arms embrace with extended benevolence the whole universe. God says "Love thy neighbor", and he has

taught us our neighbor is he with whom we come in contact. It represents all sin as consisting in "selfishness," and all holiness in "Disinterested Benevolence" and the depravation of our nature as only moral. It makes the test of ~~religious~~ gracious principle to be, that a person should be so far divested of self, as to feel a willingness to be damned, if God's glory should require it. a test never established by God, because in no possible instance can it be acted upon, and because it involves a contradiction. It supposes a man a Christian & so safe, & then that in this situation he might be damned. & God has not established a principle in his constitution, of grace, to contradict the principle of self-preservation in his constitution of nature. The only remaining peculiarity we shall notice is concerning the atonement of Christ. which is considered as indefinite and is represented as being merely an exhibition of the Justice of God in punishing sin. — so that now, since his law has been magnified, he can consistently with his righteousness, dispense pardon to whomsoever he pleases. The objects of his electing grace, however, not being those for whom & whom alone Christ laid down his life as their surety. This doctrine by thus sweeping away all substitution, which is essential to all sacrifice, perverts the very nature of atonement. destroys the efficacy of all expiation for sin: belies the import of ~~all~~ the old typical sacrifices, & contradicts not only the spirit of the Mosaic Ritual, but the Language of both the Old & the new Testament, which on this subject is always that of Substitution. Brethren, we conceive that the question concerning the extent of the Atonement, is a matter not of mere idle speculation, but one intimately connected with all our hopes and duties, with all our interests & privileges, with all that is dear and precious to a ransomed sinner. and that if the doctrine be true, which these corrupters of our faith & seducers of our hope, do so strenuously maintain & so assiduously propagate if the precious blood of Christ has not flowed altogether in vain, yet thousands of those whom he has redeemed nevertheless sink into the death eternal. — so that the Lord of life & glory is defrauded of part of his reward, while a portion of his purchase-speaking blood, goes down to Hell

to glut the malice of the fiends of the pit.

Brethren may we be kept from every wild & unprofitable speculation, from every delusion, from whatever can not approve itself by the "Law and the Testimony. May we know the blessedness of "sitting at the foot of the cross, & learning of him who was meek & lowly." Our souls would shudder at the prospect of ~~going astray~~ being left to go astray — especially under the horrid aggravation of leading others.

We cordially acquiesce in the opinion implied in the "queries" you propose — that it is a prostitution of his office, for a minister of the Gospel to become a political declaimer — to make the sacred desk a vehicle of party violence. It is our desire to suppress our own party feelings — to form and cherish habits of moderation in thinking & acting on these matters. Notwithstanding there are special occasions, when it is the bounden duty of the minister of truth to touch upon political subjects, in the most firm & unequivocal language. Such for instance as times of public humiliation, when the national & political sins are to be set forth in a clear & strong point of view. In seasons of public Thanksgiving when national blessings are to be recognized & acknowledged. Such exercises must necessarily involve in some measure the feelings of the times. For the Providence of God while it is sovereign is also just. At other seasons, for the clergy to excite the political feelings is generally an evil. It is an evil however, we are happy to state with which we cannot charge the clergy of this place. The evil however exists & deserves to be discouraged. There have been certain fugitive sermons, circulating from some places in the eastern states of a very violent nature.

The state of Religion is rather declining in this city, and we fear lest purity of doctrine be not in a considerable degree departing from our churches, though we would sincerely hope the evil is of a transient duration. Any thing that bears the name of revival appears to be more the effect of wild fire, than the genial warmth of heart, produced by the calm and steady work of the spirit of grace, and to consist chiefly in confusion of which God is not the author, & bodily "exercises which profit little." Several pulpits are vacant — The ear is saluted on all sides with the cry, "come over and help us." And, Brethren, from whence shall this help come? The vacancies throughout our country are certainly increasing. A famine of the word of life

approaches. The prospect is chilling that this christian country should in a short time embrace in her bosom whole congregations of Infidels, in those very places where the people of Christ have been nourished by the ordinances of his grace. Let us unite "to pray the Lord of the harvest to send more laborers into his vineyard" and mutually pray for ourselves & for each other, that every one of us may be made active & faithful in his day and generation, & that when our mutual lives shall close, we may be admitted into our Master's presence, enjoy the communications of his blessedness, & shine with the refulgence of his glory forever and ever.

Yours in the Lord

John Knox
Thomas Gifford jun
Paschal N. Strong
} Committee in behalf of Our Brethren

No 6. Copy of a letter from the Students of the Theological Seminary at Andover.

Andover March 27. 1814.

To the Members of the Theological Seminary at Princeton New Jersey.

Dear Brethren.

We acknowledge with pleasure the receipt of your letter, & are gratified that our proposal for a correspondence met your approbation. Through the blessing of God, we trust that advantages proposed by it, will be realized; that these epistolary interviews will be in some degree instrumental in qualifying us to labor in the vineyard of our Lord on earth, & to enter upon that nobler service above in which we hope ere long to engage.

We agree with you, Brethren, in the belief, & are pleased with the suggestion, that "personal religion" is a subject peculiarly proper, & important to be agitated "in the schools of the prophets". Hereafter, in addition to the topics mentioned in our former letter, it is our wish that personal

& active piety may be a prominent feature in our correspondence. We have a deep conviction that personal piety lies at the foundation of ministerial usefulness - that more than ordinary self-examination on this subject is necessary for those who are preparing for the sacred office - & that a minister of the gospel, destitute of this radical qualification, presents us with a compound of iniquity, which is peculiarly aggravating in the sight of God & destruction to the souls of men & exposes the person possessing such a character to the most awful & tremendous denunciations of God's holy word.

Since the receipt of your letter, we have had a recess of six weeks. At the expiration of the last term, a class consisting of fifteen persons, were regularly dismissed. At the commencement of the current term, a class entered consisting of twenty three. The members of the Seminary have returned with an unusual degree of health. Nothing out of the common course has taken place worthy of notice.

Turning our eyes, Dear Brethren, from the Seminary, to the objects around us, we behold much to encourage & excite us to the most vigorous exertions in promoting the good cause in which we are so openly engaged. - In the course of the last year, a Society was formed in Boston composed of the most influential characters from several towns, for the purpose of improving the morals of the people throughout the State. This is considered a parent Society. In their address to the public, they urge the propriety of forming auxiliary Societies in the several towns. Information on this subject has been widely diffused. The people begin to feel that something may, & must be done. Several Societies have been formed, others are now forming; and the success which has been already realized, warrants the most strenuous exertions.

Within a month, past a general tract Society has been formed by a number of the most respectable gentlemen in Boston, and its vicinity

It is expected that this society will extend its influence throughout New England. Gentlemen from the several New England states, have been requested to meet at Boston, for the purpose of assisting in more fully organizing & directing in the efforts of the projected institution. It is expected that auxiliary societies, which may receive tracts at the prime cost from the parent society, will be formed in the several towns. By these means tracts may be readily put into the hands of every individual throughout N. England. Several societies have been formed; one in this seminary. More than two thousand dollars have been subscribed for aiding the parent institution Society. Three presses are employed in this place; and more than 15 thousand tracts have been printed. Now excepting the first, which is an address on the subject of distributing tracts, will be circulated till after the general meeting in May.

In the course of the winter our hearts have been refreshed by many and pleasing accounts of revivals of religion in different places in N. England. Our limits will not permit us to be particular. Intelligence from abroad has been no less pleasing. By recent accounts from India, Africa and Otaheite, it appears that the pillars of Satan's Kingdom begin to give way. Christ is manifesting to the world, that he alone has the rightful claim to the Kingdom & dominion of the whole earth. But of these things you have doubtless heard. ——— Among the events which gladden our hearts, we cannot fail to mention the late formation of a society in your seminary, for investing the subjects of foreign and domestic missions. We cordially congratulate you, dear Brethren, on this event. We feel that ourselves are benefitted by it. It is a most seasonable acquisition of strength to us, in advancing a cause, in the support of which as far as public seminaries are concerned, we felt ourselves almost alone. From analogy and experience we confidently assure you, that by the common blessing of God, you will find it instrumental

tal in exciting you to more vigorous, exertion, & profitable exertion for promoting the prosperity of Zion. — We said, your society furnished us with most seasonable support. Were we then printing? No; dear Brethren, we bless God, that from the beginning, we have had increasing encouragement to proceed. The subject of missions, of foreign missions, bears investigation well. The further we advance in our inquiries, the more fully are we persuaded, that ere long this slumbering protestant nation will open its eyes with astonishment & poignant regret, that millions & millions for whom the Saviour died, have gone down to the chambers of death; to whom, but for our criminal slothfulness, we might easily have extended the means of procuring a glorious immortality. But on this subject we must restrain our feelings. —

In view of the things hinted above, and other which might be mentioned, we may rejoice. But, Brethren, we must rejoice with trembling. For so long, so great so provoking has been our indifference to the Redeemer's cause, that we have reason to fear that the decree has already gone forth against us. But even if it has, we need not faint. For saith Jehovah, "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them".

That we may be, in our day, happy instruments of averting the execution of any destructive decree — that we may aid in saving our church, our country, and ourselves, there are several things which we wish to keep steadily in view, & to which, with more interest, we invite your attention.

1. To draw more closely, by all ~~christian~~ proper means the bonds of Christian union throughout the country. 2. Fully to acquaint ourselves with the religious state of the world. 3. To find & bring into notice young men suitable to be educated for the ministry. 4. To promote the formation of the general bible society, which upon deliberate review is in contemplation. 5. To make it a special object of inquiry & prayer to devise ways and

means to promote the prosperity of the Redeemer's kingdom — on each of these topics, we wished & intended to say much. But you perceive our limits forbid.

Permit us however to intreat you to unite your hearts with ours at the Throne of Grace, for that wisdom which is profitable to direct, & which will enable us to act worthy of our professions and of our hopes.

Yours, Dear Brethren, in the bonds of Christian affection.

Daniel Poor
Thomas H. Gallaudet } Corres. Com.

No. 9 - Copy of a letter from the Theological Seminary N. York.
dated April 12th 1814

Dear Brethren

We have received your letter of the 5th instant & most cordially welcome the gratifying intelligence respecting the spread of religion in different parts of your state - and sincerely reciprocate the wishes you offer for our welfare. Zions peace and Zions prosperity are ever dear to us, and in this day of darkness and rebuke, any tokens that the Lord of hosts is with her, in enlarging her bounds, must be received with heart-felt joy. His are the arrows which are sharp in the hearts of the kings enemies, whereby the people fall under him. His therefore shall be the praise, which we will join you in ascribing, while we participate in the gladness it justly awakens.

But in being thus candid in expressing, what pleasure your letter afforded us, we feel ourselves bound to be equally candid in stating our opinions of other matters it contained. It is impossible for us not to perceive in it things, which are in our opinion entirely at variance with, christian candour, seriousness and delicacy, & which appear so glaringly rude, or so perfectly trifling and unbecoming Christian candour, that we are perfectly at a loss how to reconcile them to other parts of your letter, or with that estimation in which we always have held and do yet hold your character.

In the commencement of your letter you observe "that error not only in its naked deformity, but in its insinuating & prepossing form, is rapidly spreading through our country" — and in the latter part, because we put you on your guard, against that, which by the very fact of doing, we were bound to prove to

be an error, you attempt to turn us and our effort into ridicule.

Truth, and the defence of truth, must always be grateful to those who love truth, — You say that "Zion is looking at us as the future guardians of her peace, and that if we slumber, or through unmanly cowardice, or other cause, betray our trust we shall become accessory to the propagation of error & share its punishment." And yet, for an attempt well meant at least to expose the deformity of a prevailing error, we are answered with a levity entirely inexplicable. In one paragraph, you decidedly condemn (& we join you in the judgment) that "biting sarcasm", those "personal allusions, that kind of writing which may gain a man the reputation of a wit;" & yet in another we are grieved to see things so very like these, that we are forced to doubt whether both have proceeded from the same mind. In one passage you amuse yourselves with ridiculing "the dreadful monster Hopkinsianism" and "its dark and fearful advocates"; while in another you frankly avow your "abhorrence" of the very doctrines which are considered as comprehended under the system of Hopkinsianism. Can it be possible, & if it is possible, must it not be a subject of grief & surprize that the servants of Christ can express themselves with levity concerning principles which obscure His truth — disorder His Church, & which by their own confession are deserving of abhorrence? You commence your letter by telling us of the pleasure the friendly dispositions existing between these two sister institutions affords you — and yet before you finish the letter you indulge in ironical compliments & sarcastic commendations, which we pity, & deplore, because they force us to doubt the sincerity of the profession which preceded them. — Brethren, we are the more disposed to regret this when we recollect our present & probable future situations in the Church of God, as expectants of the ministry of reconciliation it becomes to guard with the most assiduous attention against the existance or rise of any species of feeling, that may either in itself immediately, or in its direct effects, seem to be prejudicial to the influence of that principle which is the bond of union among believers in the Lord Jesus.

We wrote to you with the earnestness of truth & sound doctrine, upon the most important of all subjects — the preservation of God's eternal truth — We wrote a letter containing a short view of a doctrine, of the fruits of which we had recently seen a specimen in our own city, and with which therefore, in its proper features, & under its proper name, we might have supposed you not fully acquainted, without in the least derogating from your information. — It is the property of truth never to fear the face of an open adversary — it is the property of error to cover its face & mix itself with sufficient truth to give it currency, & yet not enough to counteract its baleful influence. That the system of erroneous doctrines, called Hopkinsianism, is insidiously & rapidly spreading, we know: it therefore becomes the friends of truth to be on their guard against its covert attacks. We therefore, plainly in our last letter expressed our opinion of its distinguishing features. We thought ourselves bound to warn you against it, & before we had a right to do so, we were obliged to show it was an error. To the law & to the testimony, no one

has a right to brand an opinion with the epithet of error, until he has by a comparison of it with God's truth demonstrated that the epithet is justified. But, having done this, the use of strong terms in characterizing or guarding against it, is not only lawful, but demanded by the nature of the case, & the strength of the terms ought to be proportionated to the strength of the demonstration & the pernicious nature of the error. While then we contend with you, most heartily, every "positive," dogmatical, and overbearing manner of opposing error," and "such writing as may gain a man the reputation of a zealous & positive Sectarian," and "a disposition to brow-beat & bully," (we blush while we quote) "our adversaries," we shall always think ourselves, at liberty - nay - on important occasions, bound, to call things by their proper names. —

But, may we not be mistaken in our interpretation of your letter? We shall be happy to find we are. Or was there any thing in the language & sentiments of our letters to you which could justly provoke such a reply? If there is, we ask of you (by virtue of that claim which our Master has left us of mutual reproof & admonition) to point it out. Shew to us, if you can, one instance in which we spoke with ironical solemnity of a principle which you had told us you considered a serious evil — one instance in which we attempted to turn your zeal or your persons into contempt by sarcastic commendations - and we will shew you that we are as ready to make reparation for our offences against others, as we think ourselves bound to require it for those against us.

Assuming you, that we can & do discriminate between persons & offences received from them, we do most heartily join in the wish (& in the purpose, as far as we are concerned in its performance) mutualy to supplicate the throne of grace in behalf of each other, that the Lord may enable us, as a band of brethren to walk in love & peace - that we may be faithful unto death, & received a crown of glory -

Farewell.

Yours in the Lord,

Jas. Chrystie
M. Brown Sum.
George Duffield Jr.
} Committee.

To the Society of Theological Students
Princeton.

No 10.) Copy of a letter from the Theological Seminary Andover, dated April 19th 1814.

Dear Brethren,

Truely grateful to our hearts was the information contained in your interesting communication, of March 8th. We therefore hasten to signify our cordial approbation of the proposed correspondence between this & your Society. We were peculiarly interested in the history & prosperity of your Institution, & can not but rejoice, that the Lord has put it in your hearts to form a Society, which we believe, will draw upon you the blessing of many, who are now ready to perish. We can not but look upon such Institutions, as a sure pledge of the speedy accomplishment of that Divine prediction, That the heathen shall be given to Xt for an Inheritance & the uttermost parts of the earth for a possession. The Object of your Society so far as we understand it, corresponds with that of ours. We are not exclusively confined to enquiries respecting the heathen; subjects are often discussed which relate particularly to the promotion of religion in our own vicinity & country. The cause of Missions is so intimately connected with the prosperity of religion at home, that by promoting the latter, we use the most effectual means of advancing the former. Our attention, is however generally called to subjects which relate directly to the heathen; such as their local situation National & Political character, history & religions, the ways & means of sending them the gospel & the most eligible method of managing missions &c.

In connection with these subjects, our enquiries are often directed, to those personal qualities which are necessary in the character of a missionary & the sacred obligations under which every Theological student is laid to examine the subject with reference to his personal engagements.

The wretched situation of the heathen in our own country is a subject which frequently occupies our attention & we are far from viewing it as a subject of minor importance. The ordinary exercises of our Society are dissertations, conferences, reviews & abstracts of missionary histories &c. The subjects of these exercises are selected by the officers of the Society & assigned catalogueally. We derive great assistance in our enquiries from our Library, which though small, is valuable. We think no small exertions should be made by every Society of this nature to procure a Library without which their efforts will be comparatively inefficient. Our Society is in a flourishing state. The number of its members 58. We have great cause of thankfulness, that the blessing of heaven has hitherto rested on us.

We agree with you brethren "that the cause of missions is a good cause" We believe that exertions made to enlighten & made to save the souls of the Heathen, will not only contribute to our peace in this world, but will bear the review of the great day. Let us then not rest, untill the glad tidings of salvation shall be proclaimed to the ends of the earth. For this Let us Labour & pray untill our Lord shall move us from from this vale of tears,

Yours, Dear Brethren in the fellowship of the Gospel

Horatio Bardwell
Henry Talcott } Comm.

P.S. A letter has been recently received from the American Foreign Missionaries, Messrs. Nott & Hall, Dated Bombay March 12th 1819. They were in good health, found the Governor of that place favorable to their object. They were however apprehensive, that the manner in which they left Calcutta, might be construed in an unfavorable way & influence the Govr. Genl. of India to send them from the county. But they hoped that his excellency would not be dissatisfied with their conduct, when he should be acquainted with the true state of the case, which they were about to communicate to him. They think Bombay is a very eligible place for a missionary Estlt. & reqt. more Miss. may soon be sent to that place. Mr. Newel had not arrived when they wrote:

No. 11

Copy of a Letter from the Rev. Geo. Burder, dated Sept. 24. 1814.

"To the Gentlemen of the committee of the Theological Seminary, Princeton, New Jersey.

Gent. With much pleasure I received your letter of March 10. 1814, & which I took the earliest opportunity of laying before the Missionary Society, in London, who rejoice to find a disposition in the Students of Princeton College, to promote the great work of missions. In compliance with the wish of the directors, I write you a few lines, regretting that I did not hear of Dr Romeyns intended departure soon enough to prepare a fuller communication.

I pray you however, by that truly excellent man, whose company has afforded us great delight, a few of our publications, which will I trust, give you some information on the important subject under consideration. It will give you pleasure to learn that there is an increased attention to the cause of Missions in England, Scotland & Ireland. Not only in London, but in large towns in England meetings are held, & very numerously attended. Great religious pleasure is enjoyed — a new species of sacred delight, affording the most ample scope for religious feeling, & sacred eloquence. Much spiritual advantage to the congregations among which they are held is frequently produced. Sensible revivals in ministers & churches have taken place; and the people have learned to value their religious privileges, far more than before. Thus also the funds of the Society, are amply supplied, Last year the amount of contributions was £ 15.000. — And thus the Society is enabled to extend its efforts to other countries, + + +

determined to undertake the more arduous, but more honorable labours of Missionaries. Some of your brethren in America have done so, & in this we rejoice, It has indeed proved an abatement of our pleasures, that two of them have gone over to a particular Sect; they are not however deserters from the general host, tho' they choose to rank under a distinct banner.

I am aware, my dear brethren, that the wants of your more immediate neighbors are pressing, & none would wish that America should be neglected, while you care for Asia & Africa. Cannot the one be done while the other is not left undone? And are there not many, who are willing to make a + + + + + + + + + + + + . Among the numerous churches of America there are surely hundreds of pious young men, who would be willing to go to the new Settlements, or even among the Indians, The Subject is yet new in your country. Take our method. Let there be meetings in your principal cities, — for two or three days at a time, — three or four of the most celebrated & zealous preachers engage on the occasion; let collections be made, and subscriptions commenced; and suppose that both objects combine; half for home missions, and half for those abroad. This is done in some places in England; and the Society in Scotland has for 100 years devoted part of their income to the Highlands & Islands, at home, and part to foreign Stations. Brainerd was assisted thus, In a word the Subject needs only to be properly represented, and a warm appeal be made to the hearts of real christians, — hearts in which the love of GOD, and of man has a place, and the work will be done

Among the publications I send is a Sermon by Mr. Cholmers of Scotland, which I recommend to your particular notice, — and should be glad to hear it is reprinted in America. That Gentleman, who a few years ago, was indifferent, & I believe a Sociniare, is now a warm and able advocate

for the Gospel, and for the diffusion of it at home and abroad. He has blessed admirably the Bible, & Missionary Societies aid each other. Perhaps also there might be combination in America.

If before Dr. Ramsayne sails, I can get any other publications, that can be of any service, I will gladly send them.

I am Gentlemen with great sincerity
Your affec. brother in the Lord
Geo: Burder.

Cambenwell (near London)
Sept. 24. 1814.

To Messrs. Searle, Smith, & Wood."

No. 12. Copy of a Letter from the Society of Enquiry at Andover.

Andover September 29th. 1814.

The Society of inquiry on the subject of Missions at Andover, request their Brethren of a similar society in Princeton to accept the accompanying M.S. copy of Dr. Bogue's Missionary Lectures, with their best wishes that the blessing of Heaven may attend their benevolent exertions in the cause of Missions.

Eleazar T. Fitch. Secretary.

No. 13. Copy of a letter from the Theological Seminary of New York

New York 10th Jan'y 1815

Dear Brethren

We do believe you and the Searcher of hearts be our witness) we accept with joy your proffered hand. The peculiar circumstances of the endearing ties which have for some time connected us together and the consequent prospect of our future and our pleasure have been to us sources of the deepest regret. Prior to the reception of your last letter we had reason to fear that this would be the certain result. When we coolly reflected on the state to which matters were reduced and impartially weighed the course of former duty it was necessary for us in conscience to adopt we at once found ourselves involved in this distressing dilemma. Either our brethren must give an open ingenuous unreserved explanation of their conduct or we must henceforth sacrifice the pleasure to be derived from their friendship. You may be assured, Brethren that

the latter was far from being a pleasing thought. We have too well known you and too long enjoyed the happiness of social fellowship with you to be unable to appreciate the value of our privilege or willing to submit to the necessity of considering you as strangers in whom we have no interest.

But the ingenuous explanation of your last letter has dissipated our gloomy apprehensions, while it has while it has manifested you in your true character as men as Christians as Brethren) though it is not what we could precisely have wished or what in our views we had a right to demand. Blessed is the man who need never blush with the shame of an apology. The character is as rare as it is enviable. Self condemnation is repugnant to every principle of our nature we apt as it invariably is in the idolatry of self. Far then be it from us to stand aloof from a beloved brother on any symptoms of repentance or account of some remaining deficiency in a duty peculiarly arduous and grating. You will naturally feel anxious to know the defect to which we allude. Permit us then to inform you that we were somewhat surprised at the expectation you expressed that in return for your candour and ingenuousness an explanation and apology on our part were necessary. You confess that you injured us; but it appears that our own folly was the cause. You are grieved at the crooked weapons you employed but you still insist that we merited the punishment. We do not wish to quench the kindling spark of love and reconciliation with the puerile question. "Who struck first?" We have no objection to your retiring from the field with flying colours and triumphant banners. Our ambition is peace and we desire to seek it in the Spirit of peace. We repeat the declaration formerly made that if in any respect we have acted inconsistently with our character as men and Christians we are willing and ready to confess it, and shall not be detained by that unchristian propensity of exalting ourselves at the expense of our brethren. Suffer us however to add that it is impossible to confess that which we do not feel and therefore according to our present views our conscience will admit of no such compromise and accomodation.

We do not intend to occupy your time and our own by any long pleas of justification. The only explanation we offer is simply and plainly this: An error in our view of the most dangerous nature as having for its object doctrines of the most momentous importance to our Christian hope has been for some years gradually and imperceptibly stealing into the Church. During the last winter some providential circumstances gave us an opportunity of a more correct acquaintance with its prominent features we found our fears fatally confirmed. We looked around for some friendly breasts who would sympathise in our alarm

for the city of our God and who would join with us at a throne of grace for its safety and preservation. In an unhappy hour we fixed on you. Accustomed as we were to consider you in every respect one with ourselves constituted in a collective capacity on precisely the same Standards, under the direction of teachers whom we have been always wont to respect as men of decided soundness in the Faith the idea never entered our minds that a declaration of our sentiments; Sentiments we considered as unequivocally contained in our common confession would encounter your ridicule and disgust. So far from this we felt assured on every possible evidence of your agreement and sympathy. Was this belief so monstriously unreasonable Brethren? ___ Ten intimate that it is the second letter in which we again recurred to the same topic; that incurred your peculiar displeasure as you could not but "construe it into an indelicate attempt to draw from you a confession of your religious creed". Strange, passing strange! that an anxious desire to know the sentiments of Brethren esteemed tenderly beloved brethren on the most important truths of the Blessed Jesus, should be viewed as such an unpardonable sin! We confess Brethren that when we received your first Epistle when you repelling with such careless indifference our confidential communication we were surprised. You will confess yourselves that your language was in no ordinary degree ambiguous. It appeared to us mysterious inexplicable. Our minds were tossed on the ocean of conjecture. "All our brethren favourers of that system of doctrine we have taken the liberty of condemning? Have they ever been informed concerning its nature or do they not rightly understand us? We could not rest in this state of uncertainty - and as we never understood you had connected yourselves by any fraternal bond with Illuminism and Free Masonry we determined to terminate our doubts by expressing ourselves so clearly and emphatically that a developement of some kind must ensue. Your next unhappy letter in answer to ours completely undeceived us: But we will not recall better things to your remembrance as we trust that what was then written has long since been atoned for by your deep regret. Do not brand us with the imputation of being in this procedure too curious and impertinent. Recollect that in our view the subject was of the highest moment having respect to doctrine Christian Scriptural doctrine and therefore demanding most serious attention from every member of the church of Christ. Put the case home to yourselves. Suppose that some modern Arminius (which God avert) should rise up in the church sapping the foundation of the Christian temple. Suppose that struck with well founded terror and dismay from witnessing some of its

dreadful effects in your own vicinity you have communicated your sentiments your abhorrence you pass to us whom you have been accustomed to consider as holding equally with yourselves the precious doctrines you feel to be essential to your peace but instead of meeting as might reasonably have been expected with our sympathy or regard, you have proper with some long involved declarations on charity and forbearance and some contemptuous sneers at orthodoxy and zeal - or what principle would you act in this case? Could you feel contented to dismiss the subject least any further remarks to it might taste to our nice palates as "indelicate" and "disingenious" Far be it from us to identify the advocates of Hopkinsianism with the followers of Arminius, yet were we permitted to avow our sentiments we have no scruple in asserting that the doctrines of the former if not essentially the same lead to the latter. What they have done however we trust they have done in ignorance. Instead of the wheat and the corn and the olive they have unwittingly been sowing seeds which when developed and matured will prove the poison of those who taste them. - This Brethren is our explanation - we trust you will accept it as such and endeavour with us to hush this disagreeable subject in eternal forgetfulness

It is a blessed privilege which God assures to his people that "all things shall work together for their good" "that even the storm and tempest and whirlwinds of life which desolate and ravage every thing around shall on them descend in gentle showers causing them to spring up as the corn and grow as the vine and send forth a scent as the wine of Lebanon God grant this may be the comfortable experience of us both and may this unhappy breach in particular be a blessed mean of knitting more closely beneath the bonds of love which are the peculiar privilege and glory of the Christian.

In your letter of April 5th you were pleased to favour us with some observations on the abuses of controversy and the spirit with which it was too frequently conducted. We are convinced of their justice and mourn with you over the evils to which they allude. It is often the case "and they who are in any degree conversant with polemic theology must admit that for the most part controversies are conducted in such a manner as to shew that victory not conviction is the aim of the controversialist," We harmonize also in the belief that "if we knew more and loved one another more we should think less of the distinctions of doctrine which divide us!" At the same time we must be permitted to take notice of another extreme equally prevalent and in many respects equal ly dangerous viz: a cold indifference to truths commonly

called trifling and circumstantial - a too charitable disposition to overlook errors which do not directly militate against the essentials of our faith. - The great end of the establishment of a gospel church is not simply the salvation of its members but the glory of our God. For the purpose of enabling us to attain it he has given us a large and comprehensive system of heavenly truth and selfish indeed is that man; utterly unworthy of his exalted privileges who regards this precious deed of trust no further than his own interest and safety are concerned. What is the language of such a principle but this "I care nothing for the honour or glory of my master give me the wages he has promised and I am content." How contrary is this to the Spirit and even the letter of the gospel! There we find the church described as a pure virgin a chaste spouse - and surely none may expect to meet with reproaches from our heavenly Master because he aims at greater degrees of worthiness of this illustrious character Woe be to them (on the contrary) "who receive for doctrines the commandments of men" who when favoured with access to the wells of salvation dare to polute them with the corruptions of carnal reason. We must beware of implicitely receiving every coin which men may pretend to have taken from the treasury of the word; but we should carefully weigh it in the balance of the sanctuary and examine its impression whether it bear the stamp of the King of Heaven and is marked with his broad seal and if it be, however mean in the estimation of the world we are to treasure it up as gold "as more to be desired than the most fine gold." But if in any of these respects it be deficient we should cast it from us as the counterfeit craft of those who are enemies to the prosperity of his kingdom. All the doctrines of revelation are given by the same unerring hand for some important purpose. Why then should they not all be guarded with the utmost care? Is it for man the little creature man no wiser than "a wild-ass colt" to be exalting himself on the throne of the king of heaven judging what must be kept and what may be rejected? Even supposing that we could distinguish between truth necessary and unnecessary yet seeing that God our Father has seen fit to include the latter in a precious gift of his will it is a presumption not charity to consider them as mean and not worth contending for. But the supposition that there are any of that low character is in our view a most unfounded assumption. All error is in itself - poisonous though we blind creatures know not the precise quantum such a portion may contain as is sufficient to produce death yet that such is its nature cannot be denied.

and is it conceivable that a tender and affectionate parent would suffer any one to mingle in his childrens food a grain even a speck of the most deadly poison contents with the consideration that there was not sufficient to produce death. Would he not immediately answer "It is true there may not be a sufficiency for that but there are other evils besides absolute death which it is my duty if possible to prevent, and though this dose may fail in producing that worst of evils; yet one thing is certain that it is not of a nature to prove entirely harmless but may cause some dreadful malady under which he may go mourning all his days and by which all his prospects may be forever blighted" This would be certainly his conclusion and would admit of no reply. In like manner error will invariably produce the same effect. Though it may not invariably kill the soul it will assuredly occasion some spiritual disease under which it may mourn all the days of its continuance in its present abode. Even in common life we find that a poor and unwholesome diet invariably causes a weak and sickly appearance. Reasoning thus from analogy we may conclude that when truth the Christians food becomes adulterated it will proportionably impede that vigorous and healthy growth which might otherwise be expected. This must be called bigotry an illiberality and what in the present age is yet more disgraceful title) orthodoxy. So be it we are willing to go with the bigots and with them to stand our trial at the tribunal of our Judge.

Let us not however be considered as approving the actual distinction in the church of which difference of views of divine truth has been productive. We trust that we equally with yourselves abhor the schisms of the body of Christ. Wherever we meet with a friend and brother in Jesus we feel towards him as our friend and brother and would cheerfully sit down with him at the common table which our Heavenly Father has provided for his chosen. We cannot however be blind to blemishes with which he may be defiled neither can we believe that his being a fellow member of the commonwealth of Israel and an heir to the covenant of promise will consecrate this leprosy. We state these sentiments in the Spirit of meekness and hope that in the same spirit you will receive them as we intend them not for particular application to any system of doctrines which prevails but only as an explanation of a certain part of our conduct at which you have been pleased to take offence. Perhaps our ideas may be incorrect. This however is not a point we wish to discuss. Our aim is only to convince you that the zeal and emphasis which we manifested on a former occasion was the offspring of principle rooted fixed deliberate principle and not of a fierce and censorious

spirit delighting in the noisy tumult of Theological controversy. We have not much to add that would be in any degree interesting. The children of God in this city remain comparatively few and fewer still are those who are engaged in sighing over the abominations of the Land and stemming the torrent of corruption for which God is stretching over us his vindictive rod. We are comforted however with the precious assurance that Jesus always has and always will have a chosen few who preserve their garments clean in the midst of abounding pollution. However "the enemy may come in like a flood" and however he may triumph and overcome yet we have the promise that "the Spirit of the Lord shall lift up a standard against him" and some faithful soldiers shall be found to enlist under his banner. As long as we are favoured with the pure dispensation of the gospel of peace it is a ground of hope that though Jehovah has been writing bitter things against us yet "he earnestly remembers us still". We trust may we feel confidant that "his word will not return to him void" but that it "shall accomplish that which he pleases and prosper in the end whereto he sent it." Let us the Beloved Brethren "lift up the hands that hang down and the feeble knees" and prepare ourselves with hopeful confidence for the help of the Lord "for the help of the Lord against the mighty." What reason for despair when Jesus is our head? If He be for us who can be against us? If He be our friend who can be our successful adversary? But though he has safely steered the ark through much more dangerous straits and far more tempestuous storms we are continually fighting him with our unbelief and our fears. Scarcely do we see the most distant prospect of a storm or feel the least agitation of the vessel than we immediately fancy all is lost and we run to him in the agonies of despair "Lord save us we perish" How often do the very best of us need that tender remembrance "O ye of little faith wherefore do ye doubt" And how great is the long suffering of our blessed Redeemer in thus bearing with and soothing the suspicious murmurings of his froward untractable children. The great end of all Gods dealings with us is to teach the lesson of walking by faith not by sight and hence in the accomplishment of his gracious purposes and promises he often adopts measures directly contrary to what our own reason fixes on as most suitable and effectual. Forgetfulness of this is the source of many anxieties concerning the church with Christians are harassed. Though they pretend to have full confidence in their Almighty Pilot yet they are too much inclined to see their way and when (as is frequently the case) this is not their privilege

they cry out with Zion of Old "God hath forsaken me" "My God hath forgotten me" and all his tender assurances to the contrary are not sufficient to restore their confidence and allay their fears. Old Brethren let us believe; only believe and manifest our trust by a vigorous discharge of the duties allotted us without meddling in the plans which God in his wisdom may see fit to adopt. Remembering that we are but soldiers in the Spiritual fight let us be contented with implicit obedience being assured that the Captain of our Salvation will do all things well and lead us to certain and eternal victory. Upon us there are peculiar obligations to diligence and toil. We are selected to occupy a most conspicuous station in the host of God may God grant that we may ever recognize our responsibility and realize the hope of the church concerning us- that our labours may be abundantly blessed in the vineyard of our master and that each of us may have many seals of our ministry who shall be the crown of rejoicing in the day of the Lord Jesus. The number of students attending the Seminary this winter is 33. Our addition last fall consisted of ten students. God has indeed done great things for us of which we are glad. and brethren among the few favourable symptoms and auspicious circumstances that we are permitted to enjoy in this day of darkness of blasphemy and rebuke we know of none so much calculated to dissipate the fears and revive the hearts of the friends of Zion as the increasing number of those in our different Institutions who have devoted themselves to the service of God in the gospel of his Son and who are preparing to come forth as heralds of the cross and workmen that needeth not to be ashamed. "God grant that these numbers may be multiplied still more abundantly and that our institutions may be continually sending forth streams to make glad the city of our God."

But while we rejoice in the goodness of our Heavenly Father towards us in adding to our numbers we would rejoice with trembling. In his most holy and mysterious providence he has pleased to take from us at the commencement of our Session a very dear and beloved brother with whom we have often taken sweet counsel. We have however every reason to believe that he has exchanged a world of sin and sorrow for a world of unceasing blessedness and peace and that if he was not permitted to serve his Master in the sanctuary below he now serves and beholds him in the sanctuary above. He was called to endure much suffering. But in the midst of all his sufferings he appeared entirely resigned to his Fathers will and ready and even anxious to go to his Fathers home- and

when his sufferings were finished he calmly and willingly resigned up his spirit into the hands of that gracious Redeemer whose glory while here it was his desire to promote and whose praises we trust it is now his happiness to celebrate in the paradise above. Oh! brethren, how should such admonitions make you gird up the loins of your minds "watch unto prayer"! How should the shortness and uncertainty of life constrain us to work with all our might while it is called "to day" knowing that the night of death cometh wherein no man can work! How would we quicken our pace to run the heavenly race if we could keep our eyes steadfastly fixed on that crown of righteousness and that crown of glory which the Lord the righteous Judge will give to all that love his appearing in that day when he shall come to be glorified in his saints and admired in all them that believe"!

We shall be happy dear brethren to hear from you soon. Rest assured that your prosperity and welfare lie near our heart and claim an interest in our prayers at the throne of grace. Be pleased to accept the assurance of our esteem and friendship. We have all one Master even Christ. Let us then learn [illegible] one with another. We are all brethren and children of the same Father. Let us love as brethren and children. We are all members of one body. Let us then join in promoting each others welfare and happiness rejoicing in each others griefs and rejoicing in each others joys. Must every [illegible] or passion raise in our hearts hatred and revenge? Must every foolish and unlearned question "genders strife"? God forbid. Let us then as children of God "holy and beloved put on bowels of mercy kindness meekness long suffering humility - forbearing one another above all let us put on charity which is the bond of perfectness" that surely we may manifest ourselves to be in truth the disciples of him who has commanded us to love one another even as he loved us and gave himself for us".

With sentiments of unabated christian affection

We remain

yours in the Lord

Paschal N. Strong
Alexander McClellan
Joseph McElroy
} Committee in behalf our brethren

Copy of a letter from the Society of enquiry on mission at Andover.

Dated,

Andover March 8th 1815.

Dear Brethren;

We send you herewith fifteen copies of a sermon by Gordon Hall - a second edition of which has been published by Mr Bardwell - who will go out to India as soon as possible. We hope they will be useful to you. We sent to you in Sept. last a M.S. Copy of Bogue's Lectures at the Missionary Seminary (Gosport England) which we hope you have received. The committe of the Soc. of Enquiry on Missions - at Andover

Copy of a Letter from the Theol. Seminary
New York, April 12, 1815 —

—

Dear Brethren

For the continuance of a correspondence that might elicit and improve the essentials of our christian character we have already expressed our earnest desire. Our desire still to obtain this end imposes on us the necessity of insisting much on the realising of our present expectations that, while it shall be conducted in the spirit of our Master, on things relative to the interests of his glory, the result shall be mutual improvement in knowledge, and constant reciprocation of love. With the instruction of facts before us, it cannot be amiss thus to mention more formally and by way of precaution, this regulating principle of our correspondence, which must always have been our mutual virtual engagement. We have ever endeavored to act agreeably to its dictates, & we cherish the hope that strenuousness in the maintenance of the truth, & sincerity in the promotion of love will ever characterise those who love the truth & expect to live by the truth. This we feel to be necessary to a profitable, a pleasurable correspondence, and with the sincerest & deepest regret would we find it

necessary, through the violation of either, to relinquish this source of pleasure, a pleasure which we lament has been so long, so painfully prevented. We love the followers of our Lord, & desire to cultivate their friendship & affection. Next to an union with Him we esteem that which subsists among His. Next to the favor of his love value the friendship of his people. We enjoy the sweet fellowship of kindred hearts, & are ever ready with the emotions of our tenderest sympathies, to lament with them the prevalence of surrounding iniquity, or rejoice with them in the proud triumphs of our King.

With peculiar satisfaction therefore we received the intelligence communicated in your favor of Feb. 27th. To all who love the prosperity of Zion the late effusion of the Spirit at Nassau Hall must afford the sincerest pleasure. Satan is dispossessed from another of his strong holds, & we hope to see also in this instance those who have been captivated to the obedience of the faith, volunteering in the service of the Capt. of ~~our~~ salvation & proclaiming the riches of that grace thro' which they hope to be redeemed. It is highly gratifying to see those resolving to consecrate themselves to the work of the ministry, who have dedicated themselves to God, as the God of their salvation in the days of their youth. When as sinners, they first devote themselves

to their God & Savior Jesus Christ, then their determination to devote themselves as his servants in the ministry of the Gospel cannot but be disinterested and sincere. We rejoice to see the proper spirit of Thol. Institutions pervading Literary. Far, very far distant be the day, when the reverse shall be the fact. The former will consecrate literature to its proper end and will bring the spoil of the heathen into the house of our God. The latter will result in the decay and almost total extinction of vital piety in the church. Instead of pastors who shall feed the flock of God we shall see cool, calm, literary divines, who may indeed know how to wield the weapons of controversy, but cannot nourish Christ's sheep & lambs. They may elucidate, & argue, & while their light may be as clear as a sun-beam, remain as cold as the polar sky. The people of God want to be "built up in their most holy faith", to be nurtured in grace & "to be fed with the sincere milk of the word."

Brethren we rejoice in the triumphs of the cross, in the victories of grace in the hearts of men who are thus "turned from darkness to light, and from the power of Satan unto God." but would it not be matter of rejoicing also to hear, & see a revival of the work of grace, or rather of those graces flowing from

that work in the hearts of them that have already been made trophies of its power." As well wishers of Zion, is it not a part of of our daily supplications? — "O Lord, revive thy work in the midst of the years." — Are we not accustomed to expostulate with our God — "Wilt thou not revive us again, that thy people may rejoice in Thee?" — Truly as it respects both the church & ourselves individually nothing is more interesting & desirable; for if the fruits of righteousness are not manifested in our lives, how can we hope that the work of grace has been effected in our hearts, — & if a church become "lukewarm", have we not reason to fear that her candlestick will be removed from its place? But as it respects the church let us remember the connection in which blessing stands in God's promise where he declares, "I will clothe the priests of Zion with salvation that her saints may shout aloud for joy." Not only for the conviction of ungodly men, & the purpose of being ensamples to the flock of Christ, but for every important end which God has in view respecting the church, are our lives of holiness which we ought to lead, & exemplary conduct enlisted as weighty means. Ours is the attitude of awful responsibility. All the hopes respecting Zion

her extent, her prosperity, her beauty of holiness, & consequently her beautious proportion in harmonious faith seem approaching to their accomplishment. As in the ministry of reconciliation is seen the adaptation of the means to the end, and in all the fears that in the days of tribulation that yet await the church, the love of many shall wax cold, that there should be a departure from the faith & profession of Christ among many of his avowed followers, would be banished, if we could be persuaded, that the shepherds would not abandon their flocks, but continue faithful "even unto death". But let us here adopt the wisdom of that common adage — "Provide for the worst, & hope for the best". That the church, & ourselves especially may stand fast to the profession of our faith let us labor to be established in grace, & to be ready, not only for unexpected death, but unexpected Providences knowing that equally in these, "the son of man cometh at an hour when we think not." And that we may be thus prepared let us take heed

lest there be in any of us an evil heart of unbelief in departing from the living God. It should be our greatest concern to have the attainment of grace in our hearts, whatever external splendid attainment we may or may not have. It should also be our great concern, should we be permitted to become the ministers of the Gospel, that our preaching should come "not in word only but in power also, in the Holy Ghost & in much assurance" - that those added to the church should be such only as should be saved - few in number rather than that our congregations should be numerous, most knowing nothing but an external profession. There is glory in the very constitution of the church, & therefore much rather let that church be small & pure, than extended & corrupt. God will be more glorified & his church more dignified.

We may expect that the church will soon be built up externally, but such is not the proper preparation for the period of a mountain, or to prevent apostacy from the profession of Christ's name & truth. If the beauty of the Lord our God be not upon the church, & she become in a measure conformed to the world & that with

in wickedness, & the ways of sin become respectable & fashionable, the road to apostacy will not be difficult & untrodden. The exchange of the kingdom of Christ for Satan's, will then appear more like the exchange of day for the twilight of the morning, than the light of noon for the darkness of night. We tremble for the days of adversity which we have yet await the church. We look forward & seem to behold the scene when the earth shall be deluged with the the blood of conflicting nations, when the torrent shall be swelled with the blood of the followers of Jesus, when apostacy, infidelity, blasphemy, confusion & crime will thicken the gloom of the woe-fraught clouds of Jehovah's wrath. — Yet we know that nothing shall remove the city of our God or pluck his people from his hand". For a small moment, shall he say, have I forsaken thee; but with great mercies will I gather thee." O thou afflicted, tossed with tempests and not comforted! behold I will lay thy stones with fair colors, & lay thy foundations with sapphires. Yea I will make thy windows of agate, & thy gates of car-

buncles, & all thy borders of pleasant stones". The prospect dazzles, & we feel that to brood over our fears, is not our duty. Let us then while we take encouragement, aim to prevent those things, which we fear. Let us as individual sinners & expectants of the ministry of reconciliation, pursue & strive after, that which is real, substantial, & abiding, which will gain us the approbation of God, & issue in the present, & future welfare of ourselves & others. Let us "trust in God" for all that we hope, & yet "do good", fixing our eyes on the Lord our Righteousness & Strength, still doing with our might whatever our hands find to do, being diligent in business, fervent in spirit, serving the Lord."

This day our session terminates. Eight of our member will immediately return to their respective presbyteries to be taken on trial for licenses, viz. Messrs Campbell, Christie, Duffield, Harris, Jones, Knox, C. Strong, & P. N. Strong. We give you their names, and request you in your next, to favor us with the names of those who will leave you. May the Lord continue to smile

upon us, & his favor be with us! Brethren! pray for us. Rest assured of our sincere affection for you, and of our desire for your success in the work of our common Lord & Master

Yours in the bonds of Christian charity committee

Eleazar Harris
Geo. Duffield Jr.
M. Bruen
} In behalf of our brethren

Copy of a letter from N. Y. March 14th 1816 –
Society of Theological students

Dear Brethren;

In nothing is the image of God more distinctly to be traced in the children of Grace than in that attribute of his nature Love & while difference of opinion often appears to divide the family of the Redeemer, the grand criterion of real union with living head is one that is easily applied & infallible in its results – "They love one another. This rule is clearly laid down by our Lord this disciples & will ever be precious to the Christian heart – when all other evidences are clouded & the humble believer is tempted to question the reality of past experience – he here finds the last resort & appealing to his own consciousness can rest in this – "I do love the brethren" – It was this love which formed the badge of distinction among the early followers of Christ & marked them out to the world as distinct from its communion – they possessed that bond of fellowship which all the philosophy & all the philanthropy of that world could never produce – behold! exclaim the admiring heathen how these christians love one

another

We are well aware brethren that the strength & clearness even of this grand & ultimate evidence of our christianity may & does vary that attempts have been made to remove this ancient land mark altogether but we rejoice in the conviction that while the Church of Christ exists in the world this Spirit of Love will continue to be the distinguishing glory of all its living members & we rejoice also to see the evidences of that spirit in the cordial expressions of your last letter. May you brethren enjoy many years of happiness & usefulness in our masters service be strengthened by his Spirit to every good work & word & in the end receive that crown of glory which he has prepared for his faithful servants

It is the prospect of this service connected as it is with the reward that animates us in our cours & makes even the labors themselves light when compared with the recompense.

It is the favor of God & communion with him as revealed and reconciled in his dear Son that sustains the soul & makes the work of the ministry not only tolerable but delightful without this there is no drudgery more painful, no slavery more oppressive. Who does not pity the man that is engaged in preaching what he has never experienced and proclaiming what he himself does not believe What can be conceived more irksome than to be called to administer consolation when it has never been felt by the heart of him that is to dispense it & testify the gospel of the grace of God, when the power of that gospel is unknown. It is this which is to fit us for our arduous work which must form the ground work of our character as Ministers of Christ that with Peter however humbled by a sense of personal unworthiness we may exclaim Lord thou knowest all things thou knowest that I love thee. We should never for a moment forget that after all our acquisitions after all the preparation of our introductory course - yet after the solemn appointment to the work of the ministry our commission must be immediately from that same Lord Jesus, who replied to his trem-

-bling yet intrepid disciple feed my ~~flock~~ lambs - feed my sheep - We rejoice that so many have been made willing to devote themselves to this ministry & that the labors of those who have gone forth are so much blessed in awakening sinners to a sense of their danger & making them feel the necessity of a better righteousness than the poor rags of their own works to enable them to stand accepted before God. In our own State we learn that attention to religion is still maintained & that members ~~still~~ continue to flock to the standard of the Prince of Peace - In Orange County particularly at Goshen - Middletown & also in Connecticut at Norwalk of which doubtless you have been informed - These good tidings cannot but rejoice our hearts - at the same time the history of the Church in every age instructs us to rejoice with trembling - after the mind has been awakened & the conscience enlightened & instructed in the knowledge of Christ & after an open profession of his name has been made much remains to be done in building up & bringing forward in the faith those who have been gained over from the ranks of the enemy. Much of sound doctrine - of purity of love remains to be inculcated exemplified & enforced - It is not enough to have spreading branches & luxuriant foliage - the master of the vineyard looks for fruit - it is not enough that the is large & high or even splendid in its exterior it must be furnished & here lies the burden of a well instructed minister - not merely to call into the supper but as active & faithful stewards rightly dividing the word of truth giving unto each his portion in due season - Let us brethren in the prospect of becoming fellow workers in this good work of the Lord -

be sober be diligent be watchful Let us study not so much the sentiments of men however profound as the pure & simple doctrine of the Bible itself that we may become wise builders able to rear up the temple of the Lord and be found faithful laborers in his vineyard — watchful shepherds feeding the flock of Christ. —

We rejoice with you & all the Church of God in the joyful anticipation of that promised day when righteousness & peace shall fill the earth we look forward with confidence knowing that he is faithful who hath promised & whatever intervening scenes may in his adorable will be permitted to try the faith & prove the patience of his saints, still we hope to be enabled to say "thy will be done". —

We know & are persuaded that greater is he that is with the Church than the combined legions of those that are against her. And when the mystery of iniquity shall be finished, though not before we may be permitted to know, why an infinitely holy, & powerful God permitted the existance of that evil, his own oath declares shall not go unpunished. There are secret things which belong unto the Lord, & while we adore his wonderful providence in making all things work together for good to them that love him, we desire not to be wise above what's written, & vainly to attempt to scan the counsels of him, whose ways are a great deep. — Whatever be his designs for futurity, we are warranted to rejoice in what we behold of his goodness in the present day — a day of unexampled enterprise & activity in the diffusion of the Scriptures to every nation under heaven. — A day of awful judgment in which he has given the nations blood to drink, — yet a day in which he is pouring out a spirit of grace & supplication & of noble dedication to the Missionary cause. We view the distant shores of the East skirted with the golden rays of the Sun of Righteousness. We see the vast Empire of China; so long the region & shadow of death, about to receive the Scriptures in their own language. — —

we contemplate the countless votaries of Juggernaut turning from their sacrifices to the worship of the living God. - Though as yet the work be but begun, yet in the ardour of Christian feeling, we multiply the trophies of the gospel by anticipation - & hear across the wide bounds of the Pacific, the hymns of salvation ascending up to our God & to his Christ. — The times call for exertion - the harvest truly is great beyond conception. The efforts hitherto made, however good & exemplary, bear no proportion to what still remains to be effected. The ordinance of Christ for the conversion of the nations, is the living ministry. - & when we think of the millions expended with a partial distribution of the Scriptures, what calculation shall we make of the amount of contribution - but especially of labour & time necessary for sending to these vast & distant regions, the feet of them that preach glad tidings. Much remains to be done in our land rapidly populating - widely extended, & already in many places without the administration of the ordinances - nay without the Bible itself. What prospect can we cherish for the next generation? The times call for unanimity brethren. If we hold the head Christ Jesus, what apology shall we offer for schisms among the members. Is it so difficult a thing to determine the first point? we have the standard of God's truth - & if we have his Spirit to direct us in its interpretation, in all things necessary to be known, believed & obeyed: O let us not give occasion to the adversary to blaspheme. Let not the infidel enemy of our Lord, erect his crest - nor the cruel murderer of his saints upbraid us with the want of his mitres infallibility. Let us prove our legitimacy by our resemblance to him, who hath begotten us again unto a living hope by his resurrection from the dead. It affords us much pleasure

to hear that the number of your students is increasing. & we hope the time is not far distant, when the vacancies in that extensive section of the Church to which you are attached will be supplied with an able & zealous ministry. — We have had an addition of 4 students this session making our number altogether 24 — Two licentiates have also attended our lectures — Since your letter has reached us, we have received information of the death of a fellow student — Thomas Gifford is no more. During our last session he was travelling to the South for the benifit of his health — in May he returned — his health very little improved by his journey — expecting shortly the dissolution of his Clay tabernacle. The head of the Church was pleased to continue him in this world until January last, when he slept in that Jesus whom he sincerely loved & to whose service he had solemnly dedicated himself. — This dispensation is afflictive & solemn. May we learn the important lessons it teaches — Commending you therefore to God & to the word of his grace, we subscribe ourselves — Your affectionate friends & brethren in Christ 1816 John E Miller
A. O Stansbury
Nat C Crane

Copy of a Letter from New York in behalf of the "N.Y. Religious Tract Society" from Mr L. Lewis

New York April 7. 1816

Messrs Elisha P. Swift, George W Gale, & T Charlton Henry

Gentlemen — I have received your letter of the 28th ult & in behalf of the New York Religious Tract Society, have now the pleasure to present to the Society which you represent 30 Copies of our Third & the same number of our Fourth Annual Report. In the pamphlet containing the Fourth Report you will find the Constitution & By-Laws of our Society I have just prepared a short Circular Letter on

the subject of forming Auxiliary Tract Societies, & have annexed a Constitution for such institutions. Of this Circular when printed I will endeavor to send you 30 or 40 copies.

We are happy to learn that the Theological Students contemplate the establishment of Religious Tract Societies in the destitute parts of our Country; & you have our best wishes, that you may be eminently instrumental in promoting the Glory of God & the good of ignorant & perishing Sinners.

I am, Gentlemen
Very Respectfully
Yours &c
Z. Lewis

Copy of a letter from the Revd. Gordon Hall, missionary at Bombay.

Bombay, July 13th. 1816.

To the Society of Inquiry on the subject of missions in the Theological Seminary at Princeton.

Very dear Brethren

We have had the high satisfaction of receiving letters from several brethren of your Seminary, and we are waiting in the hope of receiving more. We have heard with unspeakable joy of the revivals in several colleges, and in various other parts of our native land; also of the extraordinary exertions which are made to increase the number of labourers for the harvest. The signs of the times encourage the hope that God is about to do great things for Zion in all the earth. We see from communications that have reached us that there are those in America who begin to acknowledge the truth which has so often been devoutly acknowledged in England and on the Continent of Europe, that the more foreign missions flourish, the more will religion flourish at home. that is "He that watereth shall also be watered himself." How simple then does the whole subject become to a mind inquiring what ought to be done about Missions! On every side are millions of our fellow creatures who have never yet been told that Christ has tasted death for every man. The followers of Christ know this perfectly well, and Christ has given them a perpetual and most solemn charge, to go into all the world, and preach the gospel to every creature, and at the same time he has given them, by his promise, and by his faithful fulfillment of that promise, a twofold assurance, that while going forth to evangelize all nations, they will in the most effectual way be instrumental in promoting religion at home. If the inquirer willing to know and do his duty, will but present this subject to his conscience in its native simplicity, and inherent

inherent energy, how can the decision be doubtful? If so many of our young ministers go the heathen what will become of our countrymen at home, is a quibble, which illy becomes Christians, so long as they see it verified before their eyes, that the more they care for the Salvation of the heathen abroad, the more will God care for the salvation of their countrymen at home. When God ceases to do this, that is, when he ceases to be faithful to his promise, then and not till then let such objections be heard. Our five brethren who have lately arrived safely at Ceylon have been well received, and can all stay there if they choose. When we last heard from them they had not entirely decided as to their stations. At least one of them will come to us, and if he can, he will stay with us. We hope that a number more will soon find their way to India. We even hope that the Board will have at their disposal, many more missionaries, than at present are likely to find an encouraging admission into the territories of the East India Company. Our eyes are turned to the West. The whole of the immense fields, stretching from here to the eastern frontiers of Europe, lie waste. No missionary hand has yet been put to the work. Of all these fields perhaps Persia and Arabia, or the languages of these two countries are the most deserving of immediate attention. The whole Bible remains to be translated into these two languages unless we except Mr. Martin's translation of the N. Testament into the Persian, which no doubt is susceptible of improvement. Translations into these languages promise more usefulness than translations into almost any other eastern languages. These languages are spoken to a great extent and by Pagans, Jews, Mohamedans and Christians. These languages are susceptible of a more perfect translation than the other languages of Asia, and the people who speak them are more active, intelligent, reading, and thinking people, than the more eastern nations, and besides these people being mostly Mahomedans Jews and Christians would understand the Scriptures incomparably better than the Hindoos. There are also a number of things which encourage a hope that the civil authorities of those countries are becoming much less hostile to Christianity. It would be matter of great joy to see as many as eight men of sterling talents and wisdom coming forward and offering themselves as missionaries for these languages. To the Arabic, Four. Two to Alexandria or Cairo where the language is spoken in perfection, and two to Bussora. For the persian four; two on the South to Bushier, Shiraz, or Ispahan and two to the northwestern part of Persia, now under the Russian government which is peculiarly friendly to the propogation of Christ. There can be no reasonable doubt but that missionaries might securely remain at these places, at least while they were learning the language and translating the Scriptures. Mr. Martin found no difficulty in doing this even at the Persian court. While executing the important work of translations, the missionaries would find a thousand ways of inculcating a knowledge of Christ. They would be under the highest advantages for ascertaining what farther missionary exertions would be expedient, or what plans would be practicable, and also to interest the public and benefit the cause of religion as literary correspondants. This last object you know was thought of great importance by the late Doct. Buchanan. Finally, after acquiring the language and

and translating the Scriptures should the missionaries think it expedient, they might remove and settle among the Christians who speak these languages where they could preach without restraint. Such are a part of the arguments in favour of these fields, so far as I know, no mission to them is contemplated by any Society whatever. Why then should not the Board take them up? Why should no American missionaries come forward to the work? Why ought you not to come my brethren? It would probably be thought prudent for missionaries to these Stations to be unmarried. But they need not consider themselves as irrevocably destined to a life of celibacy. Those to the north might perhaps find very acceptable companions among the Georgian and Armenian Christians, and those to the South, among the Greek Christians. We have written much in the same way to the Board about these fields. We hope they will take up the business.

Last December I addressed to you a letter accompanied by 14 Hindoo paintings, with some hasty explanatory remarks. I hope they have not failed. also a letter to Mr. Thomas Leard I mention some things concerning our mission &c. in a letter in which I enclosed this, to Doct. Green. I long to hear that there is a society similar to yours in Yale College. I hope you will write to us not less than twice a year certainly. Brethren pray for us. The Lord ever be with you, and guide and bless you — Your Brother — Gordon Hall — Amen.

Copy of a letter from Messrs Wilber & Gilbert while on a mission to Illinois dated from Kaskaskia Feby 3d 1817

Dear Brethren

From this distant Country & these novel Scenes, we often turn our thoughts to your peaceful retreats, with peculiar Satisfaction, We remember the time, when in your Society our imaginations roved over the Scenes, which we have since witnessed: when we pictured to ourselves the Wandering Missionary in the exercise

of his duty, visiting the Scattered inhabitants of our Frontier, or almost lost in some lonely desert

But we imagined that from these places we should so soon address you, in the capacity in which we now write. We owe it as a tribute of gratitude to acknowledge your Society as the Alma Mater of our Missionary Zeal — & Missionary qualifications. If we possess any of the character or gifts becoming a missionary, we are indebted, under God, for it, in a very great degree to the Society of Enquiry &c at Princeton

And it is our earnest prayer that these waste places may often be made glad by the faithful Ministry of her Sons —

We need not tell you how much it would rejoice our hearts, to mingle again in your meetings. We rather direct your attention to those things which your imagination so well supply. But we must in the beginning set up our Ebenezer for the Lord has been most gra=cious to us ——

When we entered upon our work it was with trembling. We feared our inexperience & weakness, would be often availed by age & depravity to our confusion. but it has not been so. We have been received with great Cordiality & treated with great kindness in almost every place we have visited. And though Infidelity has sometimes, laid in ambush for us, we have able either to avoid her toils, or to attack her with success — no weapon against

has passed— Our mission through Virginia was in a country indescribably rough & mountainous, but its inhabitants were kind, & generally attentive to our preaching.— The Baptists & Methodists, whose denominations embrace by far the greatest part of Professors of religion, received us with indications of pleasure— Though they were at very great va=riance with each other. They invited us to preach among them— which we did indiscriminately, and generally met their approbation— We found but one Presbyterian Minister, belonging to the country in the five counties of Monongalia, Randolph, Har=rison, Kenhaway, & Mason. This was Mr. Ruffner on the great Kenhaway river— We also saw two young men from Connecticut who had just arrived there. Mr. Brooks who was to perform missionary duty for one year in the county of Randolp, & Mr. Smith who was about to take charge of the academy, & preach at Clarksburgh for the same length of time— We have also heard that Mr. Green is spending this winter at Morgantown

Many people scattered thro this country, greatly desire preachers of our denomination to come among them. & seem willing to give them all the support in their power— From their situation some of them can expect only supplies from Missionaries— They are found in little groups among the hills, where they are, & must be perishing for lack of knowledge, only some Missionary willing to sacrifise a little ease, carry them the knowledge, Some of them had not heard any

Sermon for more than a year, before we visited them. When they saw us, they seemed to rejoice, & desired us to tarry for a time, but we could stay only for one opportunity of preaching. Missionaries are much needed here, though the country presents little prospect of soon furnishing growing Churches to any settled Minister, unless, indeed, it be in one or two of the County towns.

Methodist & Baptist Preachers are very numerous here, but they are generally very illiterate, & some of them have brought a reproach not only upon the Ministerial, but even the Christian character.

The Illinois Territory where we now are, presents a very different field, not only for Missionary labour, but also invites to permanent & prosperous settlement. There is now no Presbyterian Minister belonging to this Territory, nor any Missionaries that we know of in it, but ourselves. The country is large & very beautiful, & emigrants are pretty thickly flocking here. We have met with much encouragement & every kind treatment from the Governor to the Peasant. Though we cannot tell of actual Conversions under our Ministry, yet the serious attention has been awakened, & prejudices, which before existed against Presbyterians have been removed. In Kaskaskia our preaching is said to have been better attended, than that of any of our Predecessors. Though of them, it may be said, they have been few, & their stay much shorter than ours. And what is flattering to us, the people seem to give an increased attention. Some have been induced to come, out of curiosity, & most

if not all such have continued their attention. We have each taken a pretty large tour thro' the country North of this place where a Presbyterian minister had never been heard. On some occasions they came by waggon loads for 6 or 7 miles to hear us & seemed very desirous we should repeat the visit. They have the opportunity of hearing none but Baptist & Methodist preachers who are generally illiterate, tho' we believe pious. The people, especially those of information & taste, grow weary of hearing when the "king's English" is murdered almost every sentence, & little or no information to be obtained. Those of this class who have no fear of God before their eyes, therefore, generally forsake public worship, & the preachers, at least some of them, seem embarrassed when such men are in their assemblies. Could we remain in this territory, we have no doubt but a very competent support for each of us might be obtained. Indeed the people seem anxious we should tarry with them, & begin to ask, as we talk of going away, "When will any more of your ministers come here"? We begin to feel so strongly attached to them we almost dread the idea of separation. The country is perhaps as fine as any in the world. The people are many of them very agreeable. And Gov. Edwards thinks there are more professors of religion in some parts of the territory than in any other new country of equal population. How would it do for 4 or 5 of our Sen'y, enough to make a Presbytery to come & settle here & direct the religious attention of this growing people? Gov. Edwards seems much disposed to patronize religion & learning in this territory, has paid us much attention & I believe missed no discourse which we delivered night or day. He is very desirous some one should become a missionary among the Indians on this frontier. He seems to be well acquainted with them, & thinks them well disposed towards religion. He says there is a large number in a confederated tribe composed of Powtowatamies, Chippewas & Ottowas on the upper part of Lake Peoria in the Illinois river. These Indians are about 40 miles from

the town Peoria, where a garrison of our soldiers is located. The missionary would reside in this garrison, where he could have every comfort of life, protection & employment enough. He supposes a mission of this kind could be established permanently with success for at least three years, by which time there would probably be white people enough to occupy his time if he should be desirous to relinquish his Indian mission. So that he might calculate to remain at that place during life, if he pleased. Such a mission Gov. C. says he would favour by every means in his power, & he has no doubt the government of the U. S. would afford part of the funds necessary for its support. These Indians have already heard something of the gospel from the Roman Catholics, but the Gov. says they are not prejudiced in favour of that denomination of Christians, but would hear any other. There are also a multitude of other Indians who claim missionary attention, but none perhaps so much as a part of the Cherokee tribe which now resides on the Arkansaw river. They are already partly civilized, begin to build houses, cultivate fields &c They have been instructed by Mr Blackburn, but have lately removed from their former residence out of the way of any missionaries in the country. At a late treaty held at St Louis, being asked if they desired preaching among them, they replied, "if a good man would come among them to talk to them they would build a house for him to talk in & would be glad to have their children instructed." They seemed quite desirous such a 'good man' should visit them. Gov. C. says Mr Blackburn has done much good among the Indians, his enemies notwithstanding. We have seen a number of Indians in the territory - there is a small tribe called the Kaskaskias residing within a mile of this place. Some of them belong to the Roman Catholick Church in this town & worship with as much apparent devotion as their whiter brethren. We have once attended worship at the Chapel, heard them say Mass & preach in French. We have been as far up the Mississipi as St Louis, & Mr Wilbur crossed over to that place on the ice. He became acquainted with the Rev. Mr Giddings, who seems to be doing good there. His prospects are much more pleasing now than when he first went there. He is teaching an English school for the satisfaction of

his employers, & some Catholics send to him. All his scholars, who can, read in the bible. The people of that place have been trying to get Mr Blackburn among them. For this purpose a salary of $1500 per annum has been offered him. But it is uncertain whether he will come. Mr Flint now resides at St Charles on the Missouri river, about 20 miles from St Louis. He calculates upon a permanent settlement in that place, to preach to one or two adjacent places. We presume he is tolerably well settled.

While we are preparing this communication, we suppose you are joining the Concert of prayer for the success of missions We hope you never at such times, or in your society forget us. We feel strong when we know the people of God remember us in their prayers. We had a meeting to day, it being more convenient than evening to join in this intercession. The time was solemn. We gave a short account of Missionary & Bible Societies & other signs of the times. And though our number was small, we did not feel alone, since the pious in other places were with us.

Upon the whole, Dear Brethren, we have much to encourage & comfort us tho' separated far from our kindred according to the flesh. The missionary work is a good work & has never failed, when we have been faithful, to bring it's reward. We hope these desolations will yet rejoice at the presence of some of you, that these lost sheep may be found by the Shepherd of Israel. We have only to subjoin our prayer that your society may be ever fostered by the great Head of the Church, that it may cherish the pure spirit of missions, & evangelical religion, & that you may at last sit down in the kingdom of glory above.

In much love,

We are

Your Brethren,

B. Wilbar

E. W. Gilbert.

Copy of a letter from Mr. Orsin Day, to Messrs Chester & Glen—

Catskill March 8th 1817—

Gentlemen—

I have just received your favour of the 3d instant, and am pleased to have an opportunity of contributing to yr fund of your benevolent Society—

Not knowing what are the expectations of your Society, or what amount would be proper to bestow, and wishing to devote a sum which would not appear ostentatious— I have thought proper to request my friend, Mr. Gideon N. Judd, who I presume is a member of your Society, to do me the favour to make his draught on me for such sum as he may think proper to be applied to the object of the Society— and it will be paid on sight—

That your institution, gentlemen, may be blessed of the Lord, and you rendered the honored instruments in his hands, of doing much good, is the sincere prayer of yours

Most Obt Serv—

Orsin Day

Copy of a letter from Wm C. Scott to Missionary Society—

Rockville Montgomery Maryland

Secretary of the Society of Un: on Missions &c— March 12th 1817—

Dear Brother— I have not the pleasure of knowing who occupies the chair of the Secretary of yr Society; but I trust he is one who will suffer me to give the trouble of this letter.— Some months ago, I received a letter from Revd Mr. Hall, & as it contains something particularly concerning the Society; and others which may not have reached this country, I have thought proper to copy and send you the whole— Very many and pressing engagements alone have prevented my sending earlier, what is due to yr Society.—

Bombay December 9. 1815.

Very Dear Sir—

Yours of March 1815. I answered by a long letter of sept. 12th since then nothing particularly interesting to our Mission has occured, except a late communication from yr. government, giving us full permission to remain here. We are now preaching every day to the heathen— O that we may soon be able to send you accounts of their conversion. We are daily expecting to hear of the arrival of several American Missionary brethren in Ceylon. As yet, we have heard of none destined for Cochin. We await several more in Bombay, and the

nature of the communication from Government, alluded to above, was such as to give us stronger expectation that should others come hither, they would be allowed to stay and labour with us. We hope, at any rate, that others will soon come, for if they should not be allowed to remain here, they could proceed to some of the other important regions in this part of the world. We have thought much about the mouth of the Indus. The plan is very interesting; but information concerning it is very defective. We know that there are there a multitude of souls perishing in ignorance — that travellers, political, and mercantile men go there, & still further to the North — and that, tho' the people are rather barbarous & uncivilized, yet certainly, not more so than the tribes of South Africa, where Missionaries have lately preached the gospel with such glorious success. There would be some hazard in attempting a Mission there; & where among the heathen would a Mission be exempt from hazards? — There are two grand arguments in favour of the Indus: — 1. The Indus is something like a dividing line between the regions of Hindooism on the one hand, & Mahommetanism on the other; and consequently the people must be less chained down by any religion, than in regions, where any one religion fully prevails, and this would afford greater hopes of success. — 2. It is beyond the region of the British Government, & consequently, Missionaries would not be liable to be punished by them. — I greatly desire to see two young men come forward, and offer themselves for that plan. It would be expedient for them to go, in the first instance, unmarried, and like the Catholic Missionaries, with very little that could tempt the cupidity of the people. They could bring whatever they might please, as far as Bombay, — and small vessels are frequently going from here to the Indus. ——— But, when we have mentioned these & some places, what proportion do they bear to the remainder of the heathen world, where the Gospel has not yet been preached! — O! let us enlarge our hearts; & desire and attempt as much as our obligations to Christ — obedience to his word & command — and the deplorable state of the heathen world, require. I have just sent on a parcel to the care of Dr Green, for the Society of Enquiry on the subject of Missions at the Theol. Sem. at Princeton. I prepared it in great haste, and you must make great allowances for its defects. It occurs to me, that in my haste, I made a blunder in describing the Linq. in the note, at the end of the whole. I believe that I wrote Masculinum, where I should have written. Femininum. Be so good as to make the correction. I believe also that I omitted to say, that that strange invention is shamelessly worshipped every day in all the temples, as well as before houses. Yrs. affte Gordon Hall. ———

The Society will permit me to express a hope that they continually grow in their meetness, and in the bright promise of usefulness, which their institution and commencement afforded. Brethren that are removed from them "do earnestly remember them still." May their diligence and devotion equal the plenitude of their privileges. — I wish I were able to communicate intelligence that might both gratify and stimulate, but I am placed in a situation where, in a spiritual sense, it would almost seem as if "God had forgotten to be gracious." Scarcely one tenth part of a supply of the means of grace in Montgomery Co. the prospect of more. 15.000 inhabitants, and not more than three resident Ministers, or pastors: and scarcely any effect of their labours. Profaneness - intemperance - waste - want - Sabbath breaking - prayerless families - forgetfulness of God, follow as the necessary, or at least natural fruit of such a state. Nor ought I in addressing the Society, to forget that much of this is the consequence of that deplorable trait in our National Character — the slavery of Africans. I send a complete account of what has been done at Washington in the business of the Africans. Congress has driven off the consideration of this subject, at least another Session. Perhaps they have done the best; — but if the professions of Christians be not the hollowest hypocrisy - let them "Come up to the help of the Lord" let them push this business to a successful issue. — May not a distant unworthy, but faithful brother plead with the Society that their energies, jointly severally shall not be wanting to bring about the decisive reform in our nation, so imperiously demanded by the just, the humble, the merciful religion of Jesus. — I write, as it seems to me, every faithful Minister of the Gospel, on this subject, must write — from a heart full of anguish. I labour, as far as health will permit, to preach the Gospel — but, I see most evidently, the evil of which I have spoken, meeting - thwarting - disappointing the arrows of Truth. So, it is to be feared, will the experience of Ministers continue, if Christians continue to tolerate this enormity, which reflects so dishonorably on all that is most peculiar in the temper of the gospel, on the humility & Mercy of the Redeemer himself. - I am fully sensible of the force of these expressions, & hope they are not unreasonable, nor out of character in one who addresses the Society. One object of that Society is, to enquire how religion can be most effectually promoted in the United States, — I would humbly point to the object now mentioned, when the whole head is sick & the whole heart faint, say — Expel the poison from the system, & then expect a cure. I hope the Society will pardon the freedom of this address and believe me — their faithful Bro. Thos. C. Searle. —

Andover Sept. 23d 1817.—

The Members of the Theol. Seminary at Andover, to the Students in the Theological Seminary at Princeton—

Dear Brethren— When friend, who have long been in the habit of the closest intimacy, begin to close their correspondence, or any other mutual offices of affection, we are generally safe in deciding that their attachment has subsided. We do in such circumstances, judge of the fountain by its streams. As natural friendship is not necessarily a fixed growing principle; as it lives much on the presence of its object, is weakened by being divided among many; we can be certain of its existence only from its immediate effects. It is not thus with those attachments which are founded in the principles of gospel charity. Every man, but especially every christian, finds, in the believer, a sincere unwavering friend. The disciple of Jesus has that in his bosom, which is ever alive to the excellence of benevolent characters & holy objects. He needs as little time to confirm his friendly feeling toward his fellow disciple, as does the man of taste, to be charmed with the beauties of nature, or of art. In one hour, nay, in one moment, will the departed saint, which has entered heaven, find himself surrounded by friends;— in one moment will his heart flow with their flames of devotion, his tongue unite in their song of praise.

Brethren, we had begun this letter, with reference to an apology for our delay in answering your last. But the train of thought has brought us near to a very different subject. Since our last letter to you, another spirit has taken its flight from this consecrated spot. Isaac C. Day has gone to sing with Perry & Cowgon. Yes, we have this consolation— this triumphant assurance, that our departed brother has entered the mansions of the blessed. His death was the consistent termination of a life, uncommonly devoted to God. If he did not triumph in his last hour, he met the king of terrors with the calm repose of the christian soldier. He manifested a strong desire to be delivered from the power and every occasion of sin, and a remarkable submission to the divine will in all things. He expressed little desire for longer life, except to preach the gospel to the destitute, nor was he unyielding in this. "Even so Father,

for so it seemeth good in thy sight," expresses what appeared to be the almost habitual state of his feelings, for a considerable time before his death. — We have dwelt long on this subject, because we desire that it may interest your heart, not only to sympathize with us and the Church in this bereavement, but to pray that God would sanctify, abundantly sanctify to us, his fatherly chastisement.

At such a time as the present, it would seem that none of the labourers could be spared from the vineyard of Christ. "Come over & help us," has sounded in our ears till the cry is become distressing. We do indeed rejoice at the evidence which it affords, that the set time to favour Zion is at hand. But, who can bear to hear these entreaties for the bread of life, without being able to impart it? Whose heart shall not be pained in view of the spiritual famine which reigns, not merely among the heathen, or in countries given up to destructive heresies, but in our own land, among our dearest friends & kindred?

With what we unite in thanksgiving to Almighty God, for his goodness in raising up our respective Seminaries, at this most interesting period. Yes, Brethren, the Lord perceived the destitute condition of his American people — he foresaw the desires to have the gospel, which he would kindle in their hearts; and graciously anticipated their wants and their desires. His seal on these institutions is sufficiently apparent. Two in number & situation, we are, nevertheless, one in heart, in design & exertion. The same fire shall be kindled on both our Altars — the same cheering light shall beam from both these stars in the crown of Christ.

We rejoice to hear that the Lord is doing much for you — that so many are made willing to pray, and to contribute of their substance, for the prosperity of your Seminary. The same Lord still favours us in these respects. Our benefactors continue their prayers and their generous donations. Mr. Boskel, in particular, is laying us under new obligations by the erection of another College-Building. It is of the largest class, & will contain a Chapel — three recitation-rooms and one for the Library. This Institution is in other respects flourishing. The number of students who leave it, this fall, is 20.

A much larger Class is expected to join us. — In view of our mercies, we have indeed abundant reason to confess ourselves ungrateful; — but when we consider the greatness and the solemn responsibility of the work to which we look forward, we are forced to exclaim, our leanness! our leanness! O Brethren, pray for us. And may the Lord Jesus strengthen your heart, and give success to all pious efforts. — Most cordially yours, in the love & fellowship of the Gospel —

Elihu W. Baldwin } Correspon.
Joel Hawes } Comm. —

Harrisburg June 13th 1817.

Gentlemen —

Sometime since I received a letter from you asking aid to your Missionary Library; I have hitherto omitted the acknowledgement of the receipt, in consequence of the hope of being able at the same to have sent you such aid as would have been satisfactory to myself & to you. But I have not yet the means to realize my wishes — In the interest of the Redeemer's kingdom I trust I do feel a sincere concern. And as soon as my ability will enable me, I shall most willingly contribute to promote your very laudable views —

Accept assurances of my high respect & consideration

N. B. Boileau.

Copy of a letter from Gordon Hall — Bombay April 14th 1817.

Revd Elisha P. Swift, & Yr Revd T. Charlton Henry, standing Committee to the "Society of Enquiry on the subject of Missions" at the Theological Seminary — Princeton —

Dearly Beloved Brethren — —

I am happy in acknowledging your letter of May 1. 1816 — officially informing me, that I have been admitted into your Society; as an honorary member. If any associations among men be truly honorable, certainly they are such as are formed for God's glory & the immortal happiness of our fellow men. I shall have great pleasure in considering myself a member of your society; & would unite my prayers with yours, that it may ever be [illegible] under the direction

blessing of God, as to prove the means of salvation of thousands of the Heathen. I have already evinced to you my disposition to further the object of the Society; so far as I am able. I hope my communications to the Society have not failed. If I mistake not, I have written two letters, & forwarded 14 paintings of the Hindoo gods &c with a summary description of them. Whatever of a similar nature, it may hereafter be in my power to communicate, I shall communicate with pleasure. Could ye Society hold its meetings, at our house, I am sure it would add new zeal to your enquiries & rapidity to your decisions. For our house is within about half a mile of 30 or 40 heathen temples & five times as many gods, besides a great number of Mosques. When are these strong holds of Satan to be pulled down? Must it not be done by the hands of Missionaries & by the power of God? And how many thousands of such strong holds are spread over this Eastern hemisphere!! When shall we look for a supply of Missionaries? Shall we look to Princeton & Andover? Should the whole number of students turn Missionaries & come to India. What would the whole be, compared with the demand? — The state of the unevangelized nations & "the signs of the times," as well as the command of our Lord & Saviour, call for a great — a universal & unyielding effort, such as the Church has not yet beheld. How can all Christendom be roused to action? This should be our enquiry, maintaining, as we certainly must, that the churches are able to do as much for the conversion of the world, as Christ requires them to do. O! Would they, but arise, & do all this, how soon would the Gospel be preached in all the world, to every creature! ——

No man can delay deciding in favour of becoming a Missionary, because there are not fields — many — vast & already white to harvest, to urge him forward to the work. It would require but few words, to tell when Missionaries are not wanted — while it would be endless, to describe all the important fields, which remain unoccupied. Persia & Arabia are eminent regions — most important & interesting. — We have recommended to the Board to send eight men to these countries, as soon as they can be found. It is very desirable that two brave men

should visit the region of the Indies, to see what can be done there. The whole of the Eastern coast of Africa is open, but untouched — It ought to be taken for granted — That Missionaries might enter into the heart of ye Charlotta Kingdom — Certainly, the contrary cannot be known, but from experiment. I long to see it made. Should the experiment fail — there will only be a very small loss of Time & money — As yet I have said nothing about our Mission — & now have room — but a word. We are daily preaching to the Heathen & have seven schools for their children. We have printed one Sacred Tract — & are beginning the Gospel of Matt. Br. Bardwell has joined us — We want more Missionaries & hope & expect they will soon arrive. I hope the Society will write us often. It does us good. Pray for us — The Lord Jesus bless you — is the prayer of Your Brother —

Gordon Hall

Andover April 23rd 1817

To the Society of Inquiry on the subject of Missions at Princeton.

Very dear Brethren

Late arrivals from India have brought us some pleasing accounts respecting the labours & prospects of our Missionary brethren in that part of the world. The substance of these accounts has either appeared or will soon appear in various Periodical publications. The following letter to our society of Inquiry seems equally calculated to further the objects of both Societies. I therefore transcribe it for your inspection. Yours in the love & fellowship of the gospel

Elihu W Baldwin
Cor Sec^y

Dear Brethren

The object of your Society is two-fold: two-fold as to the members of the Society; and as to the knowledge & principles on which the decisions are to be formed.

~~ed, deliberated~~ Some of you have already enquired, deliberated, fostered & prayed, until by irresistable conviction of duty you have felt yourselves sweetly constrained to consecrate your lives to the Redeemer of your souls, and by anticipation you are now rejoicing & blessing God that this grace is given you that you should preach among the Gentiles the unsearchable riches of Christ.

Having made this solem & momentous decision in the fear & strength of the Lord, you, dear brethren are no longer occupied with enquiries respecting your duty in regard to preaching the gospel to the heathen. With the map and geography of the heathen world before you, your single enquiry is "What field is the most eligible, and what is the best method of executing a mission in that field?" Here is a full demand for knowledge and wisdom. Still the grounds on which a rational decision must rest are not so various & intricate as greatly to embarrass the subject. Unless there be some rare exception the eligibility of a field must depend on its relative population & the relative degree of security which it offers to Missionaries. If this rule is correct, it certainly is very simple. A single glance at Geography shews the relative population of all the principal countries in the world; which reduces the enquiry to this single point "What is the relative degree of security for Missionaries, which the great multitude of vacant fields respectively promise? As Asia in respect to population is beyond comparison eligible, so as to security it may be asked "Where from the Eastern extremities of China through the immense regions of the eastern and western peninsulas of India to the confines of Europe, where has the Protestant missionary ever fallen a martyr to the cause of Christ among the Heathen? Or where has he attempted to enter the field of Missions without success?

The great nations of Asia are so nearly the same as to their relative population, the facilities for acquiring & employing their respective languages & as to the comforts of life which they afford, that in these respects but little can be urged in favour of one country rather than another.

As to the supply of Missionaries already furnished for these countries it is too insignificant to come into the account when calculating the number of Missionaries still required

The same may be said of all that Missionaries have done when compared with what remains to be done. As to the British possessions in the East it is well known that all missionaries who gain admittance to them are perfectly secure and in want of none of the necessaries of life. But to what extent these possessions are in fact accessible to missionaries must yet be ascertained by experiment. At present those who attempt, succeed. It is to be hoped that a multitude more will make the attempt and there is great reason to hope that they also will succeed.

Exclusive of the British possessions in the East are asiatic Turkey, arabia, Persia, the regions of the Indus, Thibet, Birma, Tonquin and the Chinese empire, besides other regions of a less extent. Each of these countries presents a number of places of great importance as missionary stations, & they ought all to be viewed as accessible: that is, there is no doubt but that Missionaries might enter all these fields; but how openly, extensively & undisturbedly they would be allowed to pursue their missionary work the experiment alone can tell. How desirable that this experiment should be made without ~~delay~~ any further delay. and in making it what a host of Missionaries are required! They are wanted this moment, and as a further encouragement there can be but little doubt but that Missionaries might not only enter these countries, but that they would be permitted, at least to sit down quietly & learn the language, converse with

the people, read their books and thus be enabled and permitted to make able translations of the scriptures. In what other way can we ever hope for accurate translations into the various & difficult languages of asia.

It may be thought that China should be excepted from the preceding remarks. Were it so the fields which entreat for missionaries would still be immense. But respecting China it is but just to remark, that for centuries past Catholic missionaries have been allowed to reside in the heart of the Empire without molestation except when they have presumptuously meddled with the politics of the country. Would not the humble, discreet protestant missionary be as inoffensive as the arrogant Papist? Besides the vast extent to which Russia borders on China as one American state borders on another, opens a thousand avenues to that populous empire. Through these missionaries might advance to the borders of China & there labour to great advantage for the conversion of the Chinese & yet be on Russian ground under the protection of a government favourable to missionaries and partical to americans. We might also add, the Persian provinces now under the government of Russia, also Alexandria & Cairo in Egypt and Constantinople: all very important and interesting fields to which missionaries might immediately go with every prospect of a quiet settlement.

Who can for a moment view this subject without seeing and feeling that there is an immediate & imperious call for a host of missionaries? What funds of information,

What protracted inquiries can be requisite in a case so plain! I do not mean to say Brethren that it is not important to acquire all possible knowledge of the religion, manners, & customs of the heathen at large, & especially of those to whom you go. The more you obtain of such knowledge the better you will be prepared to act. But no missionary should delay his coming to the heathen for the sake of acquiring it. O Brethren, hasten to the field! But there are among you other members of the Society, who have not yet decided whether it be their duty to go to the heathen or not. To such I can say — beloved brethren, I know how to sympathize with you. — Such for a long time was the anxious state of my mind on the same subject. But now it astonishes me to think that I so long hesitated on a subject so plain. It was no doubt my sin, though perhaps somewhat extenuated by circumstances which no longer exist. When my mind was first exercised on the subject I knew of but one in the country who thought of becoming a missionary to the heathen, and he has not to my knowledge as yet engaged in the work. Besides through all my enquiries until I had decided it was not known that any support could be obtained in our country.

O bless God that notwithstanding all that opposed I was enabled to decide as I did! I verily believe it will be matter of joy to me through time & through eternity. Should you make the same decision Brethren I hope no doubt you would find the same satisfaction in it.

But you are not decided. Each of you anxiously inquires. Lord, what wouldst thou have me to do? Shall I go to the heathen? Here historical inquiries and Geographical knowledge are of little avail.

The decision must be made in view of one single command, and one single fact. Jesus Christ the God of our Salvation has commanded his disciples to "Go into all the world & preach the gospel to every creature" This is the command. But even to this day there are six eights of the population of the globe to whom the gospel has not been preached This is the fact. In view of this command & this fact how aught you to decide?

Eighteen hundred years ago, Christ gave this perpetual command, & to quicken his disciples in their obedience to it, he gave them the most consoling assurances, and promises of unbounded reward! But from century to century, do perish have been his disciples in obeying the command, - do unwilling to go into all the world & preach the gospel to every creature, that may we not with propriety consider the holy Trinity as saying "Whom shall we send & who will go for us? Is it your duty to reply Here am I O God Send me? This is the enquiry & how simple! What have protracted researches to do in such a case? When the Apostles first received their commission, was it an extensive knowledge of the population, religion, manners & customs of the various nations to whom they were bid to go, which led them to obey the command? Was it a retrospective view of the former success of religion in this guilty world, or was it the prospect of an easy entrance into the heathen & a secure and comfortable residence among them, which made them so ready to go forth at the command of their Redeemer? No it was their love to Jesus and their reverence for his authority which forced them to exclaim "Woe is unto me if I preach not the gospel

as I have been commanded". It is when Missionaries form their decisions on the same ground, that they eminently glorify Christ & build upon a foundation which no Storms can shake.

I have been led to these remarks from an apprehension, that there are young men who are pursuing Missionary enquiries in a too general way, with a kind of indefinable expectation that by and by something may transpire, some further knowledge of countries or events may be acquired, or the Subject may be presented in some new attitude, which will render their decision easy & safe. Such expectations it appears to me tend only to darken the mind and to confuse & enervate its operations.

The Subject is of more plain and easy decision at the present day, if possible than at any former period. What has been found & acknowledged to be true in England & in some other European States is now found by experiment to be true in America. God has promised that "he that watereth shall be watered also himself" His gracious promise he has verified, by uniformly causing religion to flourish among nations at home, in the same proportion in which they are active in promoting Missions abroad. The whole Subject then is brought into this narrow compass:- The great Map of Mankind have not yet heard the gospel preached - The Standing command of Christ is "Go and evangelize the nations," - and to prompt them to a full compliance, he gives the assurance, both by his promise & its fulfil-

ment, that by their exertions for the Salvation of the heathen they do most effectually labor for the Salvation of their own countrymen. In this simple form let the Subject be viewed. In this simple form let it come to the reason, to the conscience, & to the feelings of everyone who is looking forward to the gospel ministry. How can the conviction be resisted? - How can the conclusion be doubtful? - Here it would ill become the solemnity of the subject to cavil, & quibble, & say, "What shall all go to the heathen! - then what will become of our own countrymen?" Let those who thus speak, beware how they mock the faithfulness of God. When thousands have gone forth to the heathen, & God has failed to fulfill his promise, that "he that watereth shall be watered also himself," or when he shall have failed to cause religion to flourish among the people at home, in proportion as they labour for the heathen abroad, then & not till then, let the objection be heard."

Brethren, I have wearied you with my long letter, & yet I should be glad to say many more things. You see that I think there are good reasons why you should become missionaries to the heathen, & of course, good reasons why I should desire it. Certainly I do. And I greatly long to see every one of you strenuously exerting himself to diffuse the same sentiments & feelings among all the pious young men of the country. Form

great plans, & execute them with great zeal & prayerfulness. Every thing that can be desired might be done by exertion & God's blessing. Seize every possible opportunity for impressing the subject upon the mind of every pious youth.

Letters from any of the brethren will be as a cooling brook in a thirsty land. Two things I shall ever be peculiarly desirous to know, viz. what means are taken to increase the candidates for foreign missions, & what is the success of those means. Brethren, pray for us. May the Spirit of God be with you, direct you in all your enquiries, & make you the instruments of winning many souls to Christ.

Your affectionate brother
& fellow-servant
Gordon Hall.

Bombay July 12th 1816.

P. S. Our brethren who last arrived in India, have, four of them, taken their stations in the Jaffna District in the Island of Ceylon. Br Bardwell goes to Bombay, to strengthen the hands of brothers Hall & Newell. The brethren at Bombay have collected three schools, which contain more than two hundred scholars. They daily preach the gospel to the heathen in their own language. - Accompanying this letter from Br Hall, was a Drawing, which represented a Hindoo female performing penance. She is, with her infant child tied to her breast, suspended at some distance from the ground, by iron hooks thrust into her back. Our brethren at Bombay saw the reality. We have sent the Drawing to an engraver. - Our society is in as flourishing a state as at any former period. Several of its members have devoted themselves to foreign missions. Our meetings are punctually attended. - Any communications from you would be very acceptable.

Andover Sept. 23d — 1817.

The member of the Theological Seminary at Andover to the students in the Theological Sem.y at Princeton —

Dear Brethren, When friends who have long been in habits of the closest intimacy begin to relax their correspondence or any other mutual offices of affection, we are general safe in deeding that their attachment has subsided. We do in such circumstances judge of the fountain by its streams. As natural friendship is not necessaraly a pure & growing principle, as it lives much on the presence of its object, & is weakened by being divided among many; we can be certain of its existance only from its immediate effects. It is not thus with those attachments which are founded on the principles of Gospel charity. Every man, but especially every Christian finds in the believer a sincere & unwavering friend. The disciple of Jesus has that in his bosom which is ever alive to the excellence of benevolent character & holy objects. He needs as little time to confirm his friendly feelings towards his fellow disciple, as does the man of taste to be charmed with the beauties of nature or art. In one hour, nay in one moment will the departed Saint find himself surrounded with friends; in one moment will

his heart glow with their flame of devotion & his tongue unite in their songs of praise.

Brethren we had begun this letter with reference to an apology for our delay in answering your last. But the train of thought has brought us near to a very different. Since our last letter to you, another spirit has taken its flight from this consecrated spot. Isaac C Day has gone to sing with Perry & Cougar. Yes - we have this consolation this triumphant assurance - that our departed brother has entered the mansions of the blessed. His death was the consistent termination of a life uncommonly devoted to God. If he did not triumph in his last hour - he met the king of terrors with the calm aspect of a christian soldier. He manifested a strong desire to be delivered from the power & every occasion of sin: & a remarkable submission to the divine will in all things. He expressed little desire for longer life, except to preach the Gospel to the destitute, nor was he unyielding in this. "Even so Father, for so it seemed good in thy sight" expresses what seems to be the almost habitual state of his feelings, for a considerable time before his death. We have dwelt long on this subject because we desire that it may interest your hearts: not only sympathize with us, & the Church in this bereavement —

but to pray that God would sanctify-
abundantly sanctify to us his fatherly
chastisement.

At such a time as the present, it
would seem as tho' none of the labourers could
be spared from the vineyard of Christ.
"come over & help us" has sounded in our ears
till the cry has become disheping. We do in-
deed rejoice at the evidence it affords that
the set time to favour Zion is at hand.
But who can bear to hear these entreaties
for the bread of life without being able to
impart it? Whose heart shall not be pained
in view of the spiritual famine that reigns
not merely among the heathen, but in our
own land; not merely in countries given up
to destructive heresies, but in our own country
among our dearest friends & Kindred.

Well may we unite in thanksgiving
to God, for his goodness in raising up
our respective Seminaries, at this most in-
teresting period. Yes brethren - the Lord
perceived the destitute condition of ~~our~~ his
American people; he foresaw the desires
to hear the Gospel which he would en-
kindle in their hearts, & graciously anti-
cipated their wants & their desires. His
seal on these institutions is sufficiently
apparent. Two in number & situation

we are nevertheless on in heart, in
design & in exertion. The same fire
shall be kindled on both our Altars.
the same shining light shall beam
from both their stars in the crown
of Christ.

We rejoice to hear that the Lord
is doing much for you. that so many
are made willing to pray & contrib-
ute of their substance for the prosperity
of your Seminary. The same Lord still
favours us in these respects. Our benefac-
tors continue their prayers & their gener-
ous donations. Mr Bartlet in particular
is laying us under new obligations by the
erection of another College building.
It is of the largest class & will contain
a Chapel - three recitation rooms & one
for the Library.

This Institution is in other respects
flourishing. The number of Students who
leave it this fall is twenty. A much
larger class is expected to join us. In
view of our mercies, we have indeed abundant
reason to confess ourselves ungratiful:
But when we consider the greatness & the
solemn responsibility of the work to which
we look forward, we are forced to ex-

claim - our leanness! our leanness!
O Brethren - pray for us. & may the
Lord Jesus strengthen your heart
& give success to all pious efforts. -
Most cordially yours in the love
& fellowship of the Gospel.

Elihu W Baldwin
Lowel Howes

Copied Com.

New Brunswick Jan. 22d 1818

Beloved Brethren

Permit us to solicit your acceptance of these as a testimony of our esteem and brotherly affection for you. We wish to address you by that endearing appellation of Brethren, & as such to have a free and familiar correspondence with you: for we trust that we are the children of the same common parent. And that we are look forward to the time when we shall be engaged in promoting the same glorious cause of our common Lord and Master.

We are members of the same body and as such need each others assistance. We are not ignorant of the trials and difficulties which await the humble followers of the Lamb in his journey through life: especially those which await the Heralds of the cross, which too are of a peculiar kind. Yet to him whose heart is warmed by the

love of Christ, whose joy it is to see sinners turn from the error of their way unto the living God: it is in no small degree a pleasing reflection, that he is permitted to be an instrument in the hands of the Lord to turn many or even one from darkness to light. Angels would rejoice in this employment, and would esteem it an honour to themselves, could they be permitted thus to promote the glory of their Lord.

It is an honour, and an honour too of which we are unworthy, a task to which we feel ourselves inadequate; and often humble under the prospect of entering upon such an important and responsible office. But thanks be unto God our sufficiency is not of ourselves, but of him who hath called us into this office. Shall he bring to the birth, and not cause to bring forth? So neither will he call us to this warfare without giving us strength equal to our day. We however need an Aaron and an Hur to support our hands, whilst we are holding up the gospel standard to the people, lest we should fail, and our enemies obtain an advantage over us.

Let then our mutual prayers be fervent at the throne of grace, for each others support. We solicit your prayers for us that we may be faithful ministers of God, workmen who need not be ashamed, and shall be enabled through divine grace, to reclaim the wicked, convince the erroneous, to encourage the weak, and comfort the mourners in Zion. Sensible of our total dependence upon God for every good and perfect

gift, we would under this humiliating truth, submit ourselves to him with humble and fervent prayer; to make us useful in winning souls to Jesus.

We are rejoiced to hear that the form of sound words is diligently attended to in your school. And we receive the intelligence with the more confidence, in as much as we are convinced of the piety, learning & orthodoxy of your worthy professors. Nor are we less glad to hear of the flourishing state of your Theological Seminary. The schools of the prophets augur well. It appears the Lord has a great work in hand. Glorious things are spoken of him in Zion. Already do the wilderness and the solitary places begin to be glad; and the desert to rejoice and blossom like the rose. The nations who have long sat in darkness, and have seen no light, begin now to see the glory of the Lord, and the excellency of our God. Ministers of the everlasting gospel are not only travelling in various directions in our own continent with the offer of life in their hands. But they are also wafted across the ocean, guided by the Spirit of God to those who are sitting in the shadow of death, to shed light round about them, and to guide their feet in the way of peace.

The Bible too, is finding its way into the remotest corners of the earth, as also into the more obscure places of our own country. Thousands are receiving the invaluable treasure

without money and without price nor do they receive it in vain. Many in consequence of this precious gift have tasted that the Lord is gracious and have set to their seal that God is true. Whose hearts also glow with gratitude towards their unknown benefactors.

Tracts also, are communicating knowledge, both among the rude and among the polished, in the cottage & by the highway. Many a tract shall be remembered by awakened souls as the instrument of their conversion. A profane swearer, an intemperate drinker of ardent spirits or a Sabbath breaker is just prepared to meet with his companions in iniquity: and meeting with a tract which by chance lay in his way, he takes it up, and commences carelessly to peruse it in order to divert himself a moment or two. His mind at length becomes intent, he reads, and as he reads he trembles, because he begins to see himself, and the awful consequences of such a life. He sees the Lord arrayed in vengeance with his sword of Justice drawn, ready to sever him from this existance, and to plunge him into the fiery deep, whilst mercy interposing wards off the dreadful blow. His resolution fails. And he abandoning his purposes to seek salvation, becomes a subject of divine grace. This is the work of the Lord, who is thus daily adding to his church such as shall be saved.

Nor is there less benefit derived from Sabbath schools, where children and youth, who were wont to roam the streets, and instead of increasing in knowledge were increasing in all kinds of iniquity, are now taught to read the sacred word of God, and to sing the praises of the Lamb. Rightly it is said, out of the mouth of babes thou hast perfected

Yea, more, many of the sable sons of Africa who have long been held in slavery, and considered as creatures made to serve, are now emerging from this native ignorance and thraldom, and learning to read that book which is calculated to make them wise to salvation.

We indulge the fond hope nor is it a groundless hope, that we shall soon hear of their learning, and see some of them standing forth, to proclaim the acceptable year of the Lord. The Lord is also doing wonders for their brethren in their native land. Like unto what do all these things appear? To us they appear like Daniels stone cut out of the mountain without hands, which increased until it filled the whole earth. We trust that the "mountain of the Lords house shall" soon "be established upon the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it"

Brethren let our hearts rejoice in the prospect of these things. Let us pray for Zion still, for there yet remains much to be done for her. All nations have not yet heard the gospel sound. Nor are all the descendants of Africa which are in our own country yet been delivered from the galling yoke of oppression. Is it not a heart rending thought, that so many of them should yet be retained in cruel bondage. and

that too by those who are fond of boasting of their liberty and independence. How inconsistant their conduct! As if a difference of complexion gave man a right to lord it over his fellow man. Such a thing ought not to be known in a Christian land.

We trust however that the time is not far distant, when these unfortunate victims to avarice and relentless despotism shall be matched from the iron grasp of merciless tyranny; rescued from the blood stained lash of the unferiate slave ~~driles~~ driver. shall inherit their birthright liberty & independence, ~~how nic~~ with their fellow creatures, and shall share with them in the dispensation of the everlasting gospel. That the Lord may prosper us and his Zion, and soon bring about these great events is the humble and fervent prayer of your Brethren of the Theological school in New Brunswick ——

Corn^s Bogardus
James Ramey
Gabriel Ludlow
} committe

Letter from Rev. Nicholas Patterson to the Society of inquiry on Missions.

Mine à Burton 14 Sept. 1818.

The Corresponding Secretary.

Dear unknown brother

For sometime past, it has been the intention of brother Mc Farlane and myself, to let the Society of inquiry on Missions know a little, respecting this new and interesting Country. This duty seems to have devolved on me, in consequence of the severe illness of brother M. ever since we arrived here. Recovered so far, as to stand the fatigue, and not expecting to be able to preach, he is on the eve of returning to Penn.a with his brother. Duty seems to call on me to stay — the interest and inclination seem rather to say go. Having rode pretty extensively through this territory, and seen a good deal of the spiritual nakedness of the land, I feel it my duty to tell the brethren through some facts that may speak and plead and cry for themselves. It would be an act of injustice to some worthy Christians to say this extensive region has no other preachers than those whose names have a place in some of your excellent publications. But of a truth these exceptions (who are of the Methodist and Baptist persuasions) are distressingly few. There is a host of ignorant conceited teachers, who believe or affirm, that they are supernaturally called by the H. Spirit: yet they can deny the morality of the Sabbath — the duty of family religion &c. with unblushing confidence. The Methodists are far above the Baptists, as it regards doctrine and practice. Except those Societies where brs. Peck and Welch labour. That there are settlements, whose condition is in a moral view distressing, you can imagine, when it is told, that I've received verbal and written messages as much as 80 or 100 miles out from St. Louis. Many of these have been complied with — and in travelling there I passed through 10 or 12 intervening settlements — any one of which on timely notice will present to the Missionary a handfull of hearers. Hearers, frequently, who have never heard a Presbyterian in all their lives, nor ever a sermon from the laborious Circuit-rider, for a space of 4 years.

Considering the moral destitution of these settlements, it is singular, that there is so silent and respectful attention

paid during divine service. The preacher is received with unbounded hospitality, wherever he goes, is often pressed with requests to make visits, and can be at no loss for dinners every day. I had intended giving you a sort of a map of the settlements, up the two great rivers and along their tributaries, where I've been - but, if any brethren will have the goodness to come on here, they will soon find settlements and people and pilots without the aid of maps.

I've just run over in memory, without referring to my journal, the places I've visited, and find, that there are 15 regular preachings needed - allowing that one in some parts should serve six places, or settlements.

If I exaggerate, I know it shall be detected and exposed. Boonsborough calls for, perhaps, as many more! I hope to be there next month, and then may speak more confidently. In a land like this, producing abundance, where a man may rise from poverty to affluence with less pains than the industry of a Pennsylvania farmer, in a few very few years, it seems reasonable, that by judicious methods - the people may be brought to support the gospel handsomely. There is another class, who call in some places especially - I mean the Shawnese and Delawares. With the last I lately had a talk. They listened and seemed affected to hear - "How W. Penn sat and talked with their chiefs, when they were a big nation - away when there is now a large city. They shook hands very friendly after prayer and one who could speak English quite well proceeded to make the Iguanos and papooses hear our talk." But in the Shawnee village there are pleasing prospects. There I've twice had the pleasure of talking to a congregation of red brethren.

Visit the chief sent himself from house to house to collect the men and women. Lewis, the 2d in command, who speaks and writes English, acted as interpreter. With him I stayed and was treated in a better style than many a white family could do. They are "to have a big talk" and the result of it is to be given me in writing from Lewis, when I go back there.

At Lewis' own request, I left some of my sermons, and gave him a bible and some tracts. When he asked for my "written talks", I told him they had too many hard words in them. "Are they in the Dictionary? Yes. "Then I'll hunt him out." A servant was sent along to pilot us to this place, and we left them, as we have done dear friends.

May it please the Great Shepherd, who has so long ~~that dear place~~ and so kindly protected that dear place where his undershepherds are annually issuing forth to direct some of them here, where they may collect a flock now scattered among the mountains. I would like, if you see fit to be remembered to the Drs with sincere and humble gratitude. Also my love to the brethren, I'm known to, & Jennings &c.

Yours affectionately —

Nichs Patterson.

P.S. A friend of Mr. Patten near me here desired to be remembered to him. his name is Israel McGready. If apologies were not trash, I'd make one for this letter.

Mount Zion, Hancock Ga. Sept. 15th 1818

Mr President & brethren of the Missionary Society,

Since I left Princeton nothing special has occurred, which I consider important to communicate to your society till within a few days. I can, now, however only state a few facts relative to the church in this hitherto neglected region of our country, & urge the necessity & importance of missionary labors here. From the best information I can obtain there are within the limit of this (Hopewell) Presbytery, which embraces a tract of country not less than 100 miles square, about 14 organized churches of our denomination. Besides

there there are a number of places where Presbyterians occasionally preach & have respectable audiences. In this Presbytery there are but 7 members, 2 licentiates & 2 students in Theology. Two of the members of Presbytery live however, without our bounds & one more is unable to preach & has been for a long time, which leaves only 4 regularly authorized & efficient clergymen, within our bounds. I might deduct one more man of very feeble talents whose influence as a preacher cannot assist much. In all our churches there are probably 300 communicants. We do not know the precise number but measures have been taken to ascertain it. Presbytery having considered & deplored the waste state of Zion within their limits, have taken some measures to repair her waste places & build up her broken walls. They have taken on themselves the responsibility of procuring if possible, 2 missionaries to enter on their labours the commencement of next year, or sooner if expedient. They will give at the rate of $33 per month. They have no funds only as they obtain them from contributions. Some thing is collected for that purpose already, & they do not hesitate to engage that enough more will be obtained to pay that salary to 2 Missionaries for 1 year.

My object in writing is to turn the attention of some of my brethren in Princeton this way. I think it highly important that Georgia have a share of your compassion; & believe me it will be an essential advantage to the institution of which you are members, if it will furnish us with some of its pious

The good & wealthy of this county will contribute to the sup-
port — they have already contributed & will more abun-
dantly if they can only be fed & refreshed by those who
have been nurtured in the Seminary your Church
When I have mentioned this subject to them, the
general reply has been "We have been favored with
~~less~~ more of them who have been educated there" And
indeed there is too much truth in the remark.

In addition to what has been said, & to remove
the fears which some might entertain, I can say
with perfect safety, that in a great part of this
territory, the autumnal disease of the South is no
more felt than in New-Jersey. For my part I
have enjoyed as good health here as in any climate

An official request will doubtless be made shortly
I hope some of you will feel it your duty to come
over & help us. Drs Miller & Alexander, I am
persuaded think it altogether important for a meet-
ing to be done in this part of the vineyard I
hope their interest will be & that their prayers
& yours & ours may ascend with importunity to the
Lord that heareth prayer, for the accomplishment
of this object.

I am informed from an unquestionable source,
that there is a very considerable attention to relig-
ion in some parts of N. Carolina & Tennessee.
In some churches quite an addition has
been made unto the Lord.

Whether any thing is to be done for us God only knows. We however who are here should not be weary in well doing. There may be a blessing in reserve for us. Almost all of us who preach here have our minds much embarrassed in procuring a competency for our ourselves & our households. I should be happy to hear from any of the brethren. Let me have an interest in your prayers. May God bless & preserve you, my dear brethren & make you faithful in his kingdom, is the prayer of your unworthy brother in the Lord.

Benjn Gildersleeve.

P. S. The above stated compensation is not enough. But when application is made the Presbytery will be willing to give what is considered a reasonable salary, & let that be fixed by the prices generally given to Missionaries to the North destined to the South & West. I shall expect an answer.

B. Hall Transcripsit

Andover

Theological Sem.y Feb.y 17.th 1819.

Dear Brethren –

A long, and to us painful silence seems to have overspread us. Nothing have we heard directly from your Society, for a great number of months. Most gladly would we now break the seal of one of your letters, and hear its contents. We are unwilling to remain silent any longer. Perhaps we ourselves are in fault, for having delayed so long. If so we hope that we need only throw ourselves upon your charity to find forgiveness. We have however delayed writing, from a hope to hear from you; as we had an impression, that since our last to you, we had received no answer. Our last may have miscarried, and you like ourselves, may be expecting a letter. If so it will be pleasant to cast ourselves upon your notice while you are waiting to hear from us.

We would rejoice with you in the prosperity which attends each of our Seminaries; the increase of members; of funds; and as we would hope, of a Missionary spirit. This last subject ought to awaken our strongest gratitude. When we consider how long the Heathen Nations have been neglected by the Christian world; how many generations have descended in succession to the world of woe; and how few Missionaries this highly favor'd land, the garden of the Lord, has sent to them; and especially when we consider the Providence of God which has removed some of them, early in life from their labours; we cannot but rejoice when we see others rising up to fill their places; and the hearts of others raised to Heaven in fervent prayer for the perishing nations of men.

We had trusted, that Mr S. J. Mills would have lived to effect the deliverance of thousands of our fellow men from the horrors of slavery. But his benevolent labours have been early brought to a close; and even in his youth, he was taken from earth, to receive as we hope, a crown of life in Heaven: where instead of the groans of enslaved and weeping Africa, he hears the songs of myriads redeemed from the bondage of sin.

Our brother Warren also, beloved man, has been taken to the mansions of the blessed; leaving the poor Heathen ignorant of the way by which he ascended up on high. He had at most but prepared himself to tell the ignorant Pagans the story of redeeming love, and to point them to a Saviour; when death palsied his tongue and chained down his arm. To these afflictions, we might add our fears that Brother Richards ere this, has ceased from his labours.

When we see the hearts of others moved at these events, and made willing to go, and tread in the steps of departed Missionaries, and reclaim the Heathen who in these Brethren have lost guides that would have conducted them to that "shore of better promise"; we cannot but rejoice. We can now hope, that there is no infallible connection between there birth in this world, and their existence in endless misery in the next. It is with pleasure we are allowed to state, that eight or ten of our own number already hope to be employed among the Heathen; and many more we trust are willing to go to any part of the world, should it be their duty to leave the country which gave them birth. It gives us no ordinary emotions of joy to know that Brethren,

Woodward of your Seminary. And Spaulding and Winslow, with their wives, are soon to go on an errand of mercy to those who know not that by believing in Jesus, they can be saved. We have been much gratified with the intelligence that the United and Foreign Missionary Society, have made a proposition to you, that four of your Senior Class, should engage in Missionary labour during life, among our Indians, and the other inhabitants between the Mississippi and Mexico. We would praise and bless the great Head of the Church for the establishment of that Society; and that their attention is drawn towards our Indians, who are fast melting away before a nation calling themselves Christian.- We trust dear Brethren, we are confident, that the Indians will not fail of soon finding among them four messengers of mercy sent out from your Institution. We would say to such Brethren (whoever they may be that shall have the privilege of going) go,- the Lord go with you; and let our right hand forget her cunning, if we forget you in our prayers.

The success which has attended the recent and past exertions to spread the Gospel among the Indians, is animating, and should encourage the most desponding. We do hope, that because a <u>Christian people</u> have touched these shores, and here established themselves, that the ancient inhabitants of our land, will not be exterminated,- their name and memory be blotted out from under heaven. We would hope, for the honour of the Christian name, that instead of being their destroyers, we may become their Saviours. When we reflect on the past treatment of the whites to these poor feeble tribes of men, we tremble, lest God may say to us, "What hast thou done?" "The voice of thy brother's blood, crieth unto me from the ground."

On this subject we feel a deep interest. We wish to hear from you more fully, what we may expect will be done by you for the Indians &c. Pray give us any information concerning your Society.- your plans of doing good- your subjects of inquiry; that would rejoice, improve and stimulate our hearts. What is the state of the contemplated Mission to S. America?

As to ourselves, through the kindness of God, we can say our Society continues, and we trust is instrumental of much good. Our attention is much drawn to the Sandwich Islands, and to the countries about Judea. These are interesting fields for Missionary labour. They are large and almost vacant ones. Who from the Sandwich Islands has ascended to glory, of all the people that have dwelt upon them since they rose above the Ocean? How has a moral darkness thicker than that at the crucifixion of our Saviour, returned and rested upon the hill of Zion -the land of Judea- and the surrounding world! What are two feeble depraved men, to go and tread in the footsteps of a Saviour, and call dying millions to life? Brethren, let the Missionaries ordained to go to Jerusalem, share in your prayers. Should they sink, send them succour; Should they fall, Oh, go stand upon their graves. and hold up toward heaven and in sight of of all people, the cross of Christ. We trust we need not ask your prayers, for those who may go to India, or for us your affectionate Brethren. Our sheet is full. Let us hear from you soon. A short time since, we enclosed you two pamphlets. viz Mr Stuart's sermon at the ordination of the Missionaries. & the 3d Report of the A.C.S.F.

By order of Society. Cyrus Byington. Cor. Sec. pro tem.

Charlton, March 26th 1819.

To the Cor. Sect.
of the
Society of Enquiry on Missions.

Unknown Brother,

In addressing a line to a place dear to one's recollection, many conflicting sentiments unsought, make their appearance. The first one on writing the endearing appellation of Brother, led to the wish that some other title of address had been used, which might have sounded less familiar, on coming, especially from a total stranger. - And the very thought, that this is to go into the hands of him who is a stranger - without any apology, or recommendations from personal acquaintance, or attachment, creates a kind of sorrowful tho' not unpleasant feeling - But tho' all whom I once had the pleasure of calling "mine own familiar friends" are now dispersed abroad into plans, from which, I pittifully endeavoured to hear from them (during the past year.-) - Yet, the humble hope, that a letter from one, conversant in these remote scenes, may be received, in consideration of the distance, through which it has travelled. (If no other) this must answer as my present inducement for writing. That valued Society, to whom you are Secretary, have a right to expect, from all remote destitute regions, who are engaged in publishing the Gospel, something respecting the moral wants of the people in their view. - -

Permit one, then who thinks he had some happy moments in that recitation-room; - to tell you a little of this needy land. Having complied with the advice & request of some of the members of the Missouri Presby. to visit this Boon's lick region where a presbyterian was unknown - I find numerous settlements & all really destitute, even those which have the labours of Methodist circuit riders - or of poor ignorant Baptists - In Franklin containing 4 or 500 houses; & this 80, or 100, the Gospel has not sounded, more than 6 or 8 times from any whom our standards recognize as rightly instructed. - but 5 or 6 - These were a few Methodists brethren, transient visitors) if you

wave the consideration of literature — Three Baptists Missiones, Welch, Peck & Posey & a Cumberland Presbyterian of some merit & zealous. — Either Franklin or Chariton would be a desirable situation for a missionary station: — the population around these towns is great & still increasing; and all the way, nearly up to Fort Osage there are settlements on both sides of the Missouri — This singular river winds its passage down a valley — which in width varies from 2 to 20 miles. This valley is singularly fertile: — its soil evidently alluvian — Between the Bluffs (for there are no mountains here). — the water in wells for miles distant, rises & falls exactly with the river, which induces the belief, that but a small portion of this immense river is visible. — Considering the newness of this region, it might seem hardly credible to state — that there are 21. settlements, where a house-full of hearers may be collected at an hour's notice. — With the exception of three places only, — I can say, I found generally well filled houses, on that short notice, both in going to Fort Osage & in returning to this town. — That fort is on the Western boundary of this territory — & not above 350 miles in a direct course through the prairie W. of St. Louis, but much farther in following the river. — It afforded a kind of melancholy satisfaction, to be an instrument through which the first sound of the Gospel had issued among a considerably large attentive audience at that fort. The same feelings arose tho' in a higher degree, whilst singing "Oer the gloomy hills of darkness" — at a large Indian encampment. The poor Socks treated me quite kindly — A little money & some articles of clothing — with a religious talk I had prepared in as simple language as I could write — was given the Young Chief Pamaquee. He wrapped it in a beautiful cloth, which preserved a brief recommendatory letter from the Sec. of War of U. S. — given to his father while in Washington. — These poor creatures seemed pleased to hear of the prosperity of the Cherokees, "How their squaws made cloth" — & "their men made corn" & their popooses could read — & write" & that some of them talked every day with the Great-Spirit." A letter from Catharine Brown one of Mr. Kingsbury's pupils & I trust our sister in the Lord Jesus, excited some interest — The chief in shaking hands — detained mine a moment in his own — I thought his eye spoke something, that his tongue laboured to make intelligible — Accompanied by him to the

Charleton bank — he stood in the rain while his boys paddled me across in a humble raft (which at times sunk below the surface of the water). Then we waved our hands & bid Adieu. Since my visit to the Fort — Imagination has been turning over & viewing a pleasing scheme for ameliorating the condition of these (still) numerous brethren of the West. Mr Sibley the U. S. agent at the fort gave me a very full description of the salt-plains, while with him; — together with some of the salt that contributes to whiten a field of miles in circumference. My specimen is finer than any imported salt, of a beautiful clear white — The Saline, he says resembles a large brilliant snow-field, with a crust upon the snow. — The indian women break the crust with sticks, then gather the salt by double handfulls — This hard plain is covered in warm weather from, 2 to 6 inches deep. From the rock Saline (75 miles S of this). — Mr Sibley, cut out a solid cube of 16 inches with a tomahawk — Intending to go through the rock or shell, the Indians laughing "said he must go pretty deeply first." — There are several more Salines strewed over this remote region. Now suppose the Miss. Society of the Theo. Sem.y could obtain a lease from these poor tribes — of one of these salines. — and that the General Government would patronize their efforts but a little, even; might not the profits of this neglected treasure under the Lords blessing — reclaim many of these unhappy wanderers? — On Melishes map you may perceive the Arkansas & Kansas towards their sources, nearly join each other — a level plain of 18 miles without timber & richly covered with blue grass, lies between them. — near this is a saline. "& waggons might run, as on pavement" — The Kansas is navigable — & sometimes, to the Arkansas: which has a large stream on its southern border. nearly deep enough to swim a horse. & another within a mile of its northern border — The distance of the grand Saline — according to the truly clever, intelligent Sibley. 280 miles S.W. from fort Osage. — The Indians pack this salt in baskets even to the regions of the Mississippi. — That from the rock saline is sewed across their horses like gammons — a withe passes thro' holes cut in the cakes. — Here is too, a region, where Indians may long live without farming — There are hunters who have penetrated those regions — and declare that "the Indians will never eat out all the Elk & buffalos" not to go beyond the bounds of sober truth — "I once saw 10.000 buffalos" said Mr. Sibley," in one view. Our party thought it was thunder, then saw

earthquake, till they came in view. The soil near the plains is good some fruits of the most delicious flavour, grow in the hilly that environ the Salines — & gypsom of various shades, abounds in the hills — transparent pieces (large as rocks or houses too) look at a distance like a thousand looking-glasses — While selfishness planned an East-India & South-Sea company — & a thousand others under a different forms, in every age since the fall: — might not that benevolence (which never leaves the heart of him, that is enlightened from above) dictate some plan or other, which the sense of the doctors & of Society might so modify & improve, to make it utter "encouragement and success" to every friend of Jesus, who could be found willing to embark in its execution — That the great author of every dear & benevolent feeling may protect & keep that beloved institution — & make it a reflector, by which a gleam of the Redeemer's glory may be scattered over these benighted tribes is the prayer of

Nicholas Patterson

April 10th

In returning to the Eastward an incidental circumstance threw me into the hospitable dwelling of Mr. Phillips brother's. — Imagining it might be acceptable to hear from him — I made free to offer him the surplus room of my sheet which he has not occupied — I expected to have been down at St Louis, ~~but~~ a month since; — but was detained by remarkably heavy, tedious, rains & high waters: — this I make past these lines have been thus tardy in starting — This, with myself, has been very near going to the bottom of Arcois river — A root of a tree afforded a time of rest; after I had swam till nearly exhausted, with my portmanteau in one hand: — My horse being beaten down with the force of the current till he entangled himself in the limbs of a planter (i.e.) a large tree lying up-stream — If any brother should itinerate this needy land, he will do well to procure a horse on his arrival, raised in this country — which is used to the truly dangerous fords of the creeks & rivers of the West. — And he must expect sometimes to preach to a cold, little, ill-behaved group, & when he is done go to the woods & weep over the hardness of the human heart. — May the Lord send some of you among these destitute souls; & richly reward you for coming. I can't regret having made this tour to Boonslick & regions beyond, this at the most unfavourable season, that ever will be seen — Farewell. ——

Andover, Theol. Sem.y 8th March, 1820.

Dear Brethren, We are obliged to commence this letter with the language of apology. We do not intend to offer those unmeaning common-place apologies, which too frequently find their way into epistolary communications. But we sincerely & deeply regret, that your affectionate letter should have remained so long unanswered. This has been owing, partly to the precarious health of our former Cor. Sec.y, and partly to some little derangement (ment?) in this departure of our Society, since our present year commenced. We ardently wish, however, that our correspondence may be more frequent & uninterrupted.

We cannot sufficiently express our gratitude for the highly interesting information respecting the Church, which we occasionally receive from our brethren in different parts of the world. When we receive no such information for weeks in succession, we are apt to lose sight of the great benevolent operations of the present day, in a disproportionate attention to our private concerns. But when we receive a letter from them, we hope that, in some degree, it opens our eyes, warms our hearts, & dissipates the chilling

stupor, which was stealing over our religious sensibilities. We wish it were true, that our letters have a similar effect on those of our brethren abroad, who may be unhappily labouring under a similar complaint. But we sincerely hope, that <u>all</u> our dear brethren at Princeton are ardently alive to the great interests of the church, & have no need of any stimulus from our feeble pen.

We are unable to gratify your hearts, with a very extended account of revivals in this section of the country. We will however note a few instances, which may not have come to your knowledge. In Boscawen, N. H. there has been a revival during the winter past, & more than 100 are the subjects of it. Byefield Ms, presents a very interesting appearance. More than 40 indulge hopes of a recent change of heart. Bradford has been, for some time past, visited with the gentle operations of the Spirit, and about 50 are hopefully converted. In New Bedford there has been a very general attention. Nearly 200, in the judgment of charity, have recently become the children of God. In Reading, Newburyport, Rowly, & some other places, there is considerable attention. In Providence, R. I. 120 have become hopefully pious, within a few weeks. — We are much

gratified to hear by a private letter from Princeton, that there is considerable excitement in Union College. The subject of revivals in our Colleges excites, in this quarter, an uncommon degree of interest. The hopes of the Church - the hopes of a perishing world, are suspended principally on revivals in our literary institutions. We wish to know if this subject is peculiarly interesting in N. Jersey. - Our Zion continues to enjoy the smiles of Heaven. An unusual degree of brotherly love prevails. The spirit of missions pervades the hearts of many; & many anticipate, with great delight, the arrival of the period, when they can more extensively promote the glorious kingdom of our Redeemer. - We have felt no small share of solicitude respecting the issue of the "missionary question." Its result is generally lamented in New England, and we fear it will, one day, be deeply regretted by those, who have advocated this system of human oppression. - We affectionately sympathize with you in the death of your Br. Sinal, & we should be gratified with a particular account of the mission in which he was engaged.

Brethren, while we are looking at

the great work before us, let us not forget our own hearts. Let us frequently remember each other in our correspondence - Let us always remember each other in our prayers. After long lives of usefulness, may we all meet in a happier world, & enjoy, in each others society, an holier intercourse.

By order, & in behalf of the Society of Inquiry.

Dorus Clark, Cor. Secretary.

Letter from the Revd Nicholas Patterson to the Society of Enquiry on Missions. -

Baltimore June 15th 1820.

Dear Sir,

He who takes the liberty of addressing you, feels somewhat like an intruder among strangers. - though he feels conscious too, that through you an introduction may be obtained into an estimable circle of friends to the Missionary Cause. For it is presumable that the same spirit which animated the first members of that beloved institution (of which you are the Secretary) still glows in the bosoms of their successors else the very existence of that society could not have been perpetuated.

Permit me then, unknown Brother, to lay before Society a request of considerable importance. And if any brother should deem it worth his notice, it may communicate joy & blessedness to scores, perhaps thousands, in this City, both here & hereafter. It is this. That one of you come & take my place. The Lord has given me such favour in the eyes of many - though 'tis really unmerited, that it

will be truly painful to leave them this summer without a successor. Yet I believe my health requires absolutely a departure immediately. Connected with this, I want to travel extensively - & to be freed from all obligation to return. And while thus engaged to strive in my poor way to promote the glory of the blessed Redeemer, in forming little societies to aid the foreign missions.

During the past winter two societies have been formed. One in the Eastern precincts has had preaching twice a week - is small - has two Sabbath schools - & two mite societies. But the Franklin Street Society now counts 300 decent hearers - often 400. In it are six or eight worthy men whose voice can at any time be heard in public prayer. This has been visited 4 times a week. It has two good Sabbath schools, amounting to more than 100 scholars. Near 200 little donors are in the Juvenile Mite Society: and I have been enabled to send Jer. Evarts Esqr since February $110 - for the education of little heathen children. Every brother who has addressed this society is pleased with their number & attention. - Many remonstrate & say "what will become of your interesting societies of youth, if you leave us". but I can't get me into such a degree of self-importance (as some imagine) as to believe that my departure would prove death to them. Had they a preacher I am sure these would flourish, & in a few months more, a respectable little church might be here organized: - & one need not be afraid to build it up either with hay, wood, or stubble. — A Domestic missionary society has been formed: like most of great bodies they move slowly - & as for presbyterian aid it is ———. By patience, self denial, & zeal, a young minister of Jesus might soon build up a fine spiritual church in Franklin Street. May the Great Head of the Church influence some man of God to visit our needy City.

Yours respectfully,

Nicholas Patterson.

Andover, Theol. Sem'y 16. Augst 1820

Dear Brethren. We are highly gratified with the expressions of fraternal & christian affection, which your last letter contained. The interest we feel in the reception of letters from our Brethren in other Seminaries cannot be known, except by those who are engaged in similar pursuits, who anticipate similar trials, who are serving the same glorious Master, and who are looking forward to similar crowns of glory. Religion, but especially that which inspires its possessor with an ardent desire to spread the everlasting gospel through the earth, inspires also a sympathetic communion of feeling, which furnishes another inducement to still more vigorous exertion. When we look at the little band of christian ministers and missionaries, which are connected with our Seminary, we feel indeed that this establishment is the offspring of that unparallel benevolence, which, distinguishes the 19th century. But when we cast our eyes over the Six Hundred millions which are to be christianized, we trust, we feel in some degree, our weakness, and are ready to shrink into nothing, before such such a stupendous project, as the conversion

of a world. This also made an Apostle ~~exclaim~~ tremble and exclaim, "Who is sufficent for these things?" but we feel greatly encouraged when we think of that multitude, which is coming forward in other institutions, to co-operate with our feeble instrumentality, in extending the cause of missions and of God. Brethren this world is to be renovated and Christianised. Although we may frequently think upon this subject, still do we form undequate conception of its magnitude and its consequences? Is this dark world, in reality, to resemble Heaven? The Spirit of missions, which pervades our Seminaries and the ~~xxxxxx~~ christian world answers Yes.— The prayers of our pious ancestors, who are now slumbering in their tombs answer Yes.— Revelation with a still louder voice, and a more impressive emphasis, answers Yes. The word of God is pledged, and the word of God abideth forever — Let us then dear brethren, press forward in this blessed cause, Let us warm each others hearts, and may we all participate in the exalted honour of rescuing our fellow men from everlasting ruin, and of elevating them to everlasting glory. If we are faithful, we shall inherit unfading

unfading-honours honours, compared with which, "the laurels that a Cæsar reaps are weeds."

We will now give you as correct an account, as the case will admit of the places of labour, which the present Senior Class, are intending to occupy, after the close of this term. ~~Two~~ Four will probably be located in S Carolina & Georgia. One in Tennessee. Two will go to the banks of the Mississippi and Missouri, & break the bread of life to those, who sit by those rivers and weep, like the Jewish Captives on the banks of the Euphrates, at the recollection of the religious blessings they have left behind them, in the land of their fathers. Four will certainly become Missionaries to foreign lands Some will engage in domestic missions for a limited time, & others will settle, probably as soon as may be, in the capacity of pastors of churches. But after all we desire to commit our ways to the great head of the Church, hoping that our ministry may be the means of saving a multitude of souls. "Brethren pray for us. May we mutually & reciprocally render each other all the assistance in our power, lead lives of holiness & devotedness to the cause of Christ, & finally

may we all meet in a purer, happier world —

By order & on behalf of Soc. of Inquiry.

§ D Clark, Cor. Secretary.

§ —"— —"—

Theological Institution, Philadelphia. Jan. 19th 1821.

Dear Sir

Permit me to state, that on the 29th of Feb. last the students of this Institution, feeling it their duty to cultivate a spirit of enquiry upon the great and interesting subject of evangelizing the world proceeded to the formation of a fraternity, denominated, "The Society for Missionary Inquiries."

The immediate object of the Society is to assist its members in obtaining information connected with the subject which, at such an eventful & highly favored era as the present, is calling into vigorous operation the friends of Zion. When we take a general survey of the world, and contemplate the wretched condition of millions of our fellow creatures, and consider the solemn & important sphere in which we through life are to move, we feel deeply sensible of the propriety of our having a thorough knowledge of the moral condition of the different nations of the earth; and that we ascertain what has been done — & from the success of past efforts, what encouragement is presented for future exertions — what is the present aspect of countries hitherto considered unfavorable; and what are the principal obstacles to a general diffusion of evangelical light. These acquisitions we view of importance, not only that we may be the better able to judge what part of the field it will be our duty to enter, but that our hearts may be affected with the greatness of the work which lies before us.

When we consider the temporal condition of any portion of our race, destitute of those blessings of civilized Society, which it is our mercy to

enjoy, a spirit of philanthropy invites us to operative be-
nevolence; but when we examine their condition as to a future
state, a love for precious and immortal souls kindles
within us an ardent desire that they also may "be saved."

At every meeting of our society, an essay on
some subject connected with our object is to be ex-
hibited and a copy of the same deposited with
our Librarian.

To Fraternities of this nature, a correspond-
ence with similar Societies, and individuals of
extensive religious intelligence, in different parts of
the world, is highly desirable. I have therefore been
directed to express to you most respectfully the
pleasure which we feel in hoping that a correspond-
ence with your associated body will add to our
source of information and strengthen our mutual
efforts in so important an object, as that for which
our Societies are formed.

Knowing your deep interest for the cause
of missions and the increase of evangelical light,
we doubt not that you will with pleasure trans-
mit to us any information that may advance the
interests of our fraternity. And whilst we humbly
hope that your Society may be prospered in its
efforts for the increase of religious intelligence
& the happiness of millions, we cherish the consola-
tion that we have an interest in your prayers,
that he who hath said "go ye into all the world,
and preach the gospel to every creature," may
prepare us for the solemn work - fill our souls with
a holy missionary zeal - crown our efforts with
his benediction - & spread the knowledge of his
salvation till the whole earth be filled with
his glory. -

Peter Chase Cor. Sec'y

Cor. Sec'y of the Society
for missionary Inquiries
Theol. Inst. Princeton.

Madison, Indiana April 4th 1821

Brethren of the Society of Inquiry on Missions.

When I left the Seminary I had expected to be very frequent in communicating Missionary Intelligence, to a Society for which I entertain all the cordiality of a Brother. Without however feeling any great ground for I regret to say that my intentions are but very slenderly executed. I know the anxiety you feel on this subject, but hope you will recollect the incessant calls upon the time of one in my situation—especially where indifferent health is added to other impeding causes.

Brother Platt has just left us to call on a few families, during his short stay in town. His pleasing conversation has so much revived the memory of Princeton that as you are naturally anxious to hear from him and Brother Barton and the prospect of missions here I seise the pen immediately & offer you a few lines. Brother Platt you know was detained by a fever some time at Euclid, on Lake Erie in Ohio. Brother Barton came away before him. By labouring during the sickness of his companion brother B. secured the hearts of the people of Euclid & they have sent him two most pressing invitations to return, I have ever seen. As he however has now found the place where the Lord is manifestly working with him, I expect he will see it to be duty to decline accepting them. As that however & several other parts of Ohio are very necessitous Missionary stations, & also very capable of maintaining the preaching of the Gospel, I would take the liberty earnestly to recommend some of the brethren, should take appointments to that state with the firm purpose of staying there should Providence open the way.

Since the brethren came they have been engaged in satisfying the desires & expectations created by Brothers Boardman & McFarland. Brother B. has marked a scope of country from about Nevey to the waters of the Chuskukituk or White river. This includes the Swiss of Nevay the Caledonia (Scotch Settlement), the Dutch Settlement mentioned last year in the Boston Recorder the church of Graham or Otter creek (composed chiefly of Carolinians) about to be organised vernon the capitol of Jennings county, Versailles the seat of Justice for Ripley, and the Graham congregation.

The distance round may be about 80 miles. You can judge of the diligence he must use: I have mentioned only the principal places. I attended last

Sabbath the communion with in the Dutch Settlement. He is very happy in his work. A very evident & lively work of Grace is going on there under his ministry. Owing to great rains the attendance was but partial, yet two admitted & to the communion, the first I may say of his labours: more than that number might have been admitted. The people are very much attached to him - they wish to call him. He has agreed to stay with them half the time for 6 months, they making up 100 dollars - more than which is done under very adverse circumstances. They have determined to build a house of worship and are immediately to lay off 40 acres of land in a very pleasant spot - put up a house, clear & fence the land & give it to B. Barker - provided he will consent to be their Minister. They will also till his ground if needful - such is their attachment & sense of his value.

Brother Kobb has been engaged chiefly in what is called the White water country the counties adjoining Ohio. He has not yet been able to return over much of his ground the second time, & cannot therefore tell so well the effect of his labours. He is much encouraged - he has found a very populous & destitute country. Rising Sun, Lawrenceburg, Elizabethtown, Harrison, Brookville, Connorsville, Dunlapsville &c. are important points. It is impossible to speak too decidedly of the importance of following up immediately every success. When B. Boardman was here they were highly pleased with him both in Lawrenceburg & Brookville & very desirous to settle him. There was a church of 40 members in & about Brookville. Since that time a sort of mongrel Methodist Presbyterian has come in & offered to settle on $200.00 pr Annum - which is agreed to & they have built a church but in name but Methodist in fact. The church is scattering & providing places of worship in the country.

Whoever comes to this country ought to be determined to stay almost at all hazards. Every return is felt nearly as a desertion & a defeat. Brother P. is quite busy in forming a Sunday School. I think the brethren deserve great credit for the manner in which they are fulfilling the trust, especially considering they have had winter time and a hard winter to work in. They are known to the Seminary & the Board.

You will perhaps ask are there any more places needing Missionary aid? any more fields ready for the sickle? Yes abundance. The seat of Government Indianopolis 80 miles from where I am. in the new Purchase ought to be immediately occupied. I know of several valuable families going there who will patronize a Mission. It is wonderful to hear how this New-Purchase is filling up. A gentleman writes me, that in the space of a mile along the road he counted 9 families settled. Places were to be found last year before the land was sold where a Missionary would collect a congregation of 60 in 2 hours. Two Missionaries might be employed in the New-Purchase. Brownstown & Bloomington at the State-Seminary are two foci of an ellipse, which would present very important ground for a Missionary circuit. There is a small church at Bloomington. New Albany the fourth town of the state is vacant. N Vincennes is desirous of a man to settle in town. Down the Wabash is ample employment for 2 Missionaries. I am informed that the majority prefer Presbeterian worship. Evansville at the lower part of the state in conjunction with Henderson on the Red Bands of Kentucky wish to settle a minister. Above Vincennes high up the Wabash there is a settlement of people from N York-presbeterian in habits. This is a short sketch of the state. Brethren do not your hearts long to come & build up churches, on no other man's foundation? I trust that many of you are pressing into the service. Count the cost & fixing fix... If you throw yourselves heart & soul into the work there is not only the Divine Promise but every human probability of success. Calculate to fare hard & get plenty of abuse from sects opposed: but expect kindness from many a family that would rather yield the last resource, than go without the preaching of the Gospel. If you wish to know what genuine kindness is, come down & preach in the woods. It will be very important to come ordained-the hour is late-farewell.

Thomas C. Searle.

A Missionary for Indiana.

A fervent, patient, unshrinking, lion-hearted, ready, affectionate, accomodating man, I hope we shall have half a dozen missionaries for Indiana this year.

T. C. S.

Monson April 24th 1821.

To the Pres. of the Soc. of enquiry concerning Missions,

Dear Sir,

When I was in Princeton last summer I was requested to give a statement concerning the progress of our deceased brother Jab. P. Pinal in the mission in which we were fellow labourers & of his sickness & death. I did not hear of his death until I arrived at New-York & concerning the other two particulars I had not then sufficient leisure to give a written statement. It was not till several months after our arrival in this country that I had an interview with major Bradford Comt. of Ft. Smith when he stated that he had just received a letter from some gentlemen in the Princeton Theological Seminary requesting a statement concerning his death & he requested me to communicate the requisite information on the subject — It will be recollected by some if not many of the society how peculiarly delicate brother Pinal's health was at the time of the commencement of our journey & for many years previous; particularly how much he was afflicted with hypochondriac complaints. With these he was exceedingly distressed almost the whole of his journey thro' the country as far as Brainard & in a less degree afterwards as long as he lived. His health was such that I think he preached but four sermons while we were connected. It is scarcely possible to conceive of the distress which he appeared to be in on some occasions from no greater cause than that a place appeared differently from what he had expected it. This was particularly the case when we entered Philadelphia & Knoxville; but after we entered the wilderness he seemed to be much more cheerful & happy. His health appeared to be returning to him more & more rapidily & his appetite daily increasing while he was obliged to use his saddle for his pillow & his blanket upon the naked ground for his bed without any better shelter than the open canopy of heaven & it was not till he had adopted his accustomed lodging & diet that his health declined. He has frequently told me that he never enjoyed better health than when we were reduced to a scanty pittance of the coarsest fare — That he seemed to receive "with gladness & singleness of heart praising God & having fellowship with all". And here I would take the liberty to observe for the encouragement of the feeble who are desi-

Rous

desirous to serve God by aiding the spread of the gospel among the Heathen in the wilderness that no situation can be more conducive to the health of some in this condition than the forest. The truth of this remark is proved by the experience of some members of this family of missionaries as well as of hundreds who recover from a state of debility in this country by a hunting expedition of several months. Our dear brother's sickness however was not occasioned by an excess of luxury. The day we arrived at the Cherokee Settlement where we were sick was remarkably warm. The heat was very oppressive both to ourselves & our horses & brother V. thought it best to bathe in the river a few rods distant but fearing the consequences I refused to bathe myself & endeavoured to dissuade him but in vain. After this he never experienced a well day until he died. He was soon seized with the fever which continued to increase for about two weeks altho' it was not so violent in him as in myself who was seized about a week afterwards In about a fortnight his fever began to subside & it was the opinion of those in the neighbourhood who were most acquainted with the use of medicine that he would soon recover by the aid of a few tonics which we had. His fever however soon assumed the intermittent form & he resorted to the free & constant use of opium to break the paroxisms. By this process a lethargic habit was induced & he daily grew poorer & was brought at length to the very brink of the grave. There were no physicians nearer than sixty miles on one side & ninety or an hundred on the other. We sent for one of them but they were both sick & one of them died before my recovery. When I became a little better so as to be able to observe the dangerous effects of the opium upon brother Vinal's health I endeavoured by all possible arguments to disuade him from the use of it but without effect. I then thought it my duty to deprive him of it altho' it produced a most unhappy excitement of his feelings. Immediately after this he recovered his strength rapidly & was able in about two weeks to commence the journey with me to the Garrison between 90 & 100 miles where he arrived in much better health than myself. Nothing of the fever now remained except a paroxism of the intermittent every third day but He soon became more unwell There we had free access to all the drugs of the hospital & he again resorted contrary to advice to the use of opium as an antidote to the ague & fever. At length perceiving its unhappy effects he consented to lay it aside for the present & continued to gain strength but thought that he was unable to pen-

(etrate

penetrate the wilderness & concluded to return by water. I was informed that after I proceeded into the Osage country, he continued to recover strength for about two weeks but was inclined to strong food to an unwarrantable degree which his stomach being unable to digest increased the force of the intermittent; to remedy which he again resorted to a more extravagant use of opium than ever which brought on a fit of apoplexy from which he never recovered in any degree. He continued to breathe about four days & then died. During his journey he spoke frequently of the interests of the Redeemer's kingdom & this topic seemed to be near his heart. He frequently said however near the latter part of his pilgrimage "that he did not think himself qualified for a missionary. He was not sufficiently familiar". He spoke often of the heathen & earnestly desired to be in some way instrumental to their salvation. His sermons & his prayers were indicative of a pious heart; a sound judgement & a clear method & although his race was short yet it was glorious & his example calls loudly upon us all my dear brethren to come forward & occupy the field which he has closed his life in opening your brother in the gospel

Ephraim Chapman

P.S. As the messenger is waiting for this letter & the time of his delay has elapsed I cannot inform you particularly concerning the health of our family — We are all well except one or two of us for a short time experienced a little of the spring debility. The war between the Cherokees & Osages prevents us from taking that hold of our business which we would wish — But the Lord reigneth let the earth rejoice ——— If it is convenient we should be happy to receive letters from your Society —

Copy of a letter from J. Nitchie Esqr to the society of inquiry on missions &c in Theo. Sem.y

New York 18th 1821

I presume it may be known to the society of inquiry on missions &c at the Theol. Sem.y at Princeton or to some of its members; that the government of the U. S. have dismissed all the chaplains from the U. S. army except the one at West point, who also performs the duties of a professor of some branch of instruction. The ostensible reason for this arrangement is the impracticability of procuring suitable persons to perform aright the functions of this interesting office. The reason is doubtless too well founded in fact. It is also well known, that altho the law provides for chaplains for our ships of war, this arrangement is in a measure useless, or perhaps worse, in consequence of the appointments falling on individuals who have not any pretensions to the qualifications indispensable

for the due performance of the varied office. They are generally peculiar men, who per-
form the duties of captains clerks and I believe in many cases do not even pretend to
perform the duties of reading prayers & a sermon, which is all that any of them, I be-
lieve, pretend to. It must easily be perceived that such a state of things can be pro-
ductive of but little advantage and in many cases must produce positive evil. The lives
and conversation of these official ministers of religion, being at a total variance with
their instructions, poor as they are; and that of course instead of recommending religion
to the seamen such men must bring it into contempt. Now my dear Sir what is the rem-
edy for such evils. The government & the navy are not to be blamed; because they cannot
get for those offices, men who would adorn them by a holy life and conversation. and
who would ex animo take upon them the care of the souls of poor seamen. I think it
probable that some movement will take place among the friends of religion here next
fall, to apply to congress to make provision for chaplains for the army: but if these
efforts are successful, where are men of a right spirit to be obtained to accept the
appointment. The thought has just struck me in conversation with a friend who
has conversed with me upon this interesting subject, that societies such as yours
could with much advantage entertain this subject in their inquiries and render
important aid. If you were to open a correspondence with similar institutions
at Andover, New Haven, Union College & wherever they are situated; perhaps a
number of young candidates for the ministry might be willing to devote them-
selves to this office of love and mercy and by tendering their services to the sec-
retary of the navy who, is a decided friend to religion, and in case a provision be
made for chaplainsies in the army to the secretary at war, who has also manifested
a similar spirit, secure to themselves such appointments. Very many of the
young men now educating at the schools of the prophets will inevitably leave them to
devote themselves to missionary efforts & go forth to gather people together in destitute
places and form them into congregations and nourish them up until they acquire
the consistency, which will enable them to support the gospel among themselves
& now Sir where is there a more promising field into which such a one can enter
who is of a proper spirit than one of our ships of war. Facts prove that sai-
lors are not the most untoward materials out of which the spirit of God can
form children of grace. & I have from reading and conversation with naval men
abundant assurance that sailors will attend to, and profit by religious instruction
A situation of this kind as chaplaincy in the navy will give a young candidate
for the ministry abundant leisure for for prosecuting his theological studies,
for acquiring a knowledge of human nature, and an ample field on which to bes-
tow his religious labours & instructions; and will by no means, disqualify him af-
ter a few years service, for entering upon a different sphere of operations. He
will have excellent opportunities of seeing different parts of the world of distrib-
uting the scriptures and tracts in foreign parts, of establishing agencies & corres-
pondence for bible and other societies in the ports he may visit & in a variety of
of other ways of promoting the cause of his master, so dear to his heart. Chap-
lains in the army will be established at military ports, around which new pop-
ulation is continually clustering & when supported by the government, they will

be able to bestow much volunteer missionary labours upon the destitute people in these places who live generally beyond the reach of missionary societies, & to become in many respects important correspondents to missionary societies engaged in sending the gospel both to the whites and the aborigines of our country.—

I know with what eagerness young men at our Theological Seminaries hear of new plans of usefulness being suggested to them, devote themselves to the fulfilment of them. And I trust there will also be found some who will be willing to devote themselves to the spiritual welfare of our marine and land dependents at least for a few years. It is evident that both of these classes ought not to be left destitute of religious instructions. and it is equally evident that, however strict may be the regulations of our government, they must remain destitute unless, some of the young sons of the prophets will rise up and say to government here am we, send us. I did think of sending a similar communication to the society of inquiry at New Haven with whom I have had the honor to correspond on a similar occasion to that which occasioned my letter of the 11th to you, but as I presume you are in correspondence with all the Theological Seminaries in our country, I have concluded to leave the subject with you, to take such measures, in turning their attention to the object, as you may deem most expedient. With humble prayers that you may be divinely directed on this interesting subject, and a wish that you would excuse any inaccuracies in this hasty scrawl. I remain with great respect your very obt

J. Nitchie

Copy of a letter from Andover Theol. Sem. Mar 22. 1820

Dear Brethren,

We learn with peculiar pleasure, not only from your last communication but also from private correspondence, that the spirit of missions is increasing among you. Tho' comparatively few of the number who are now members of these seminaries will probably go as missionaries to the heathen, yet if we look at the subject seriously for a moment, we cannot but see that a missionary spirit is important to us all. We believe too, that our circumstances as members of our respective seminaries, are peculiarly favourable to the cultivation of such a spirit. An associated number of brethren in Christ — including the same precious hopes,

-professedly pursuing with one spirit the same grand object—the honour of God & the salvation of men,—& of necessity, as societies of inquiry, often led to look at the woes & listen to the sighs of those who are famishing for the bread of life,—if the spirit of missions languish ~~here~~ among us, where will it not languish. If, as we believe is the fact, missionary feeling & effort result from a distinct and frequent view of the spiritual necessities of mankind, (enjoying, as we do, peculiar advantages for taking such a view of the moral world,) whose feelings, we may ask, ought to be raised to a higher pitch of excitement on this subject than ours? And who could we expect, would put forth more vigorous exertions in the cause of missions than we?

The importance of cultivating and perpetuating in these seminaries a spirit of missions, we cannot but feel. Unquestionably for the present the churches, in the Northern & Middle States particularly, are to be supplied with ministers principally from these two institutions. The importance of a systematic & thorough preparation for the ministry is now generally acknowledged & felt. And the number of those, who precipitate themselves from college into the ministry is annually diminishing. And as no other considerable theological seminaries are yet in operation in these States the eyes of ourselves & of an anxious Christian publick are fixed upon these seminaries, to

learn the future character of the clergy, — & not only the character of the clergy, but that of the churches also; for a church will generally partake of the spirit of its pastor. We then who are now preparing for the sacred office of the ministry, are to give a character to that office, not only in respect to learning & piety generally; but also in respect to missionary spirit & effort. To our own hearts, then let us often look, as an index of future feelings & operations in relation to the grand & important work of evangelizing the pagan world. True, if we do enter the ministry with hearts uninterested in this great cause, circumstances now unknown may operate to rouse us from our guilty apathy. But is such an event probable? Is not the character of a man for life generally formed early? Is not the character of a minister, in regard to its prominent features, generally formed on his first entrance upon his holy office? If this view be just. Dear Brethren, the station we now occupy is full of interest & importance. We hold in our hands, to a considerable extent, under God, the destinies of the missionary cause in our land. For if the work of mission proceed at all in this country, it is to be carried on at present principally by the northern & middle States. And how too are the south & west to be supplied with pastors but by these States? We can not but repeat it: the station we now occupy

considered in its bearings on the future missionary spirit & operations of our land, is full of interest & importance. We, - a few classes that have just gone before us, - & a few that will succeed, are to constitute to no inconsiderable extent what will be denominated an age of ministers. And as we possess a spirit of missions, or do not, the work of evangelizing the heathen, already begun in this land will proceed, or will stop. Dear Brethren, if our interest on this subject is less than it ought to be, let us know it now; that we may not have to learn it with anguish, by witnessing our chilling influence upon the ardour already existing in the churches. Let us know it now; before a habit of indifference to the great object of missions shall have settled upon us. Let us know it now; when it may be comparatively easy for us to correct the fault; & to acquire a habit of identifying the extension of Immanuels kingdom with our own chief joy. —

By order, & in behalf of the Society of Inquiry

Baxter Dickinson, Cor. Sec.

Written by H W Mountjoy

A Transcript

A letter, written from Hamtonville Alabama

by

Francis McFarland.

Dear Brethren,

I well remember, when I once was in the habit of meeting with that interesting society, of which you now have the privilege of being members, a letter from a distant Brother was very acceptable. I can give you some information respecting "the state of Religion" the West

As I have been a missionary in the state of Indiana I am tolerably well acquainted with the state of things in that quarter. It is a very interesting Missionary field. There are spots in it "whitening to the harvest." A Missionary will labour in that state, with more satisfaction to himself than in any other state I have visited. I mean, that in many parts he will be joyfully received & kindly treated & his preaching listened to with solemn attention. If I may judge from what I saw a zealous, faithful Missionary might do much good. The inhabitants of that state are generally people in moderate circumstances, & have not therefore much of the pride of wealth about them. And fashion, that enemy to Religion, will not so much annoy the Missionary: True, he will meet with homely fare & rough accommodation & have to "endure hardness as a good soldier of Jesus Christ:" but what of that, if the cause of Christ be advanced. There were seven Presbyterian Ministers in the state last autumn and were all either Pastors or stated supplies, except Mr Duncan, who spent part of his time as a Missionary, but expected to become stationary in the S.E. corner of the state. Dr Welch is at Vevay. Mr Searle at Madison (installed). Mr Dickey a short distance W. of Madison. Mr Todd at Charlestown. Mr Martin at Livonia (installed) & Mr Scott at Vincennes.

I do most sincerely hope that some of you will take a Missionary tour through that state. If you go in the fall season, there will be no danger of sickness. I would name a few points to which the attention of the Missionary ought to be turned. From Lawrenceburgh within 2 miles of the E. boundary, up the Whitewater to Brookville. The Dutch & Scotch settlements in the vicinity of Madison are very interesting. The towns of New Albany Corydon Bloomington between the two branches of Whitewater ought to be particularly attended to. Here is the seat of the State seminary, which is liberally endowed

and the town is very flourishing – a presbyterian church is organized here. The country along the Wabash is important, especially above Vincennes. It has never been visited by any Missionary from the G. Ass. except by myself. The complains of neglect. The Missionary should go so far up, as the Raccoon settlements about 90 miles above Vincennes, where they are anxious to have a church formed, when I visited them.

New Brunswick Theo. Sem. March 7th 1823

Dear Brethren

Your letter of Dec. 5th was received in due time. We think with you that situated as we are it cannot be expected that we will always be furnished with interesting intelligence. However we rejoice that we can by our correspondence, encourage each others' hearts and stimulate each others' exertions by reflecting on the nature and importance of the work in which we are engaged.

"It truly becomes us to enquire whether we have been called to the sacred office of the Gospel ministry – whether in reality we have been commissioned by the King of Heaven as his ambassadors to rebel man.

"It is only in proportion to the evidence which we receive of this truth, and its influence on our hearts that we will feel and act in the service of our Master – And, brethren let us be earnest in the examination of our hearts – God forbid that we should deceive ourselves – God forbid that any individual of either of our beloved institutions should prove a graceless Gospel minister! – that any of us should go forth Judas-like in the service of Christ and at length be a cast-away! – How dreadful would be the situation of such an one! – The God by whom he professes to be sent he hates – The Saviour whom he preaches he rejects – and of the Holy Spirit by whom he should be influenced he is entirely ignorant – In every sermon which he prepares he draws up his own condemnation – Every threatening he denounces and every invitation he unfolds tends but to increase his guilt.

"We mourn with you over the disgraceful fall of some of the most popular and promising members of the church. When such men dishonour religion by their conduct the consequences are truly lamentable – The opposers of Christianity ungenerously exult over the frailties of our nature and by converting particular instances into a general rule conclude because some professors are hypocrites all are so. But this is not the only evil attending the fall of such men It is a stumbling-block to the true disciple of Jesus – for the believers confidence in his religious persuasions can be shaken by the apostacy of professing christians when every other means will fail –

"But Dear Brethren, with such examples before us let us draw practical lessons – Let us watch over our hearts and in our conduct shun even the appearance of evil – walking worthy of the high vocation wherewith we have been called let us adorn the doctrine of God our Saviour in all things As ministers of the gospel we have a mighty work before us – Let us not be weary in well doing; but be ever active in devising and executing plans for doing good – Especially as enquirers into the state of the church of Christ let us act as those who are interested – And when we consider that it is in proportion to the evidence we receive of the call for our labours our hearts will be affected and according to our acquaintance with the field of labour, our efforts will be profitably directed it certainly becomes us to be zealous in our inquiries.

"The limits of our correspondence are not as yet very extensive & our researches have been principally directed within the bounds of the Dutch Church. From our late enquiries we have ascertained that although in some places the Lord is displaying his glorious grace in the outpouring of his Spirit; yet many are still destitute of the means of grace – Especially in the classes of Middlesex and Somerset there are vacancies which have been destitute of the stated ministrations of the Sanctuary for years.

The cry from many places near home is very great. It is the cry of those who assembled themselves in the sanctuary and listened to the message of peace in days that have passed.

"And when we contemplate the accumulated misery and the awful degradation which missionary researches unfold to view we feel the deepest concern. And, dear Brethren, it depends in some degree upon our exertions whether the cries of the needy will be heard, whether the desires of the miserable will be answered. Where will the church apply if we refuse our aid? Who will go up to the help of the Lord against the mighty if the sons of the prophets decline? She shall not call in vain – depending upon divine grace we will do our utmost for her prosperity – Our Fathers in the church must soon relinquish their charge and the arduous though blessed work will devolve upon us Well may we exclaim "Who is sufficient?" Of ourselves we are totally unable – but in him by whom we trust we have been called there is almighty power. He will sustain us – He always has & ever will fulfil the promise "As your day is, so shall thy strength be"

"Hoping, Dear Brethren, that you may continually derive from the fulness of your Redeemer; and requesting an interest in your prayers We remain

Yours in the Gospel of Christ

Signed ——— John McClure Co. Sec."

Hampden Sidney College 4th Feb 1822

Dear Brethren,

With the spirit of our Lord & Master, we readily excuse your remissness in writing to us, for which you apologize in yours of the 13th Jan last. We are desirous of continuing our correspondence with you and hope to be mutually benefited in exciting religious feelings and increasing a Missionary Spirit, by communicating what God is doing in different parts of his church and what remains to be done.

We lament that we cannot relate to you any favourable accounts of religion immediately among us; yet we bless God that there is reason for us to rejoice at what he is doing in Richmond. Although the number is small who have professed an interest in the blessed Redeemer, yet if the repentance of one sinner causeth joy among the angels of Heaven, certainly we may rejoice at hearing of thirty immortal souls saved from eternal death and made "heirs of eternal life". Besides the thirty who have connected themselves to Dr Rice's church there are many others seriously enquiring "what they must do to be saved". A revival in no other part of the State could raise our expectations higher than one in Richmond, the emporium of the State. The excitement we believe is spreading and we hope will continue and oh! that it might reach even unto us in this part of the country, who are so lifeless in the cause of religion.

But, Dear Brethren, while we are relating these good things and our hearts are burning with love and beating with praise and thanksgiving to God, we are constrained by a knowledge of the deplorable condition of the Church in other parts of our state, to humble ourselves & pour out prayer before God that he would turn unto us and bless us, for we are, indeed, in a destitute situation.

As we have no other interesting news, we will give you, in few words, an account of the Church in our state. The population is 1050.000. Supposing one minister (which is a large calculation) will preach the gospel to 1.000 we then need 1050 ministers to supply the state. We have about 80 Presbyterian Preachers, 40 Episcopalian, 40 Methodist and 40 Baptist, leaving at the least calculation 850.000 souls without the word of life.

Dear Brethren the consideration of these in your with regard to the heathen demands our diligent attention, and ought to engage our most earnest prayers and vigorous exertions in their behalf. The lamentable condition of our fellow men among us who may enjoy the means of grace, may justly engage our importunate supplications that they may not by slighting them aggravate their condemnation in a future world, but considering the debased condition into which the heathen are fallen, without the light of the gospel to afford one ray of hope beyond the grave, and imagining

we hear their last unanswered enquiries in the agonies of death; what am I, what is to become of me? How can we who enjoy the light of revelation, if there remain one spark of sympathising Christian feeling, restrain ourselves from going immediately to carry the message of peace and salvation to those with whom there is yet hope? yet our actions and our whole lives are inconsistent with such feelings as these considerations ought to excite in the breast of every one who is called by the name of Christian. For these things we will have to give an account to an impartial Judge. Oh! that thou wouldst, Almighty God, compel us by thy grace to the faithful discharge of our duty as Christians, as brethren, as heirs of immortality.

We remain Yours in Christian love
By order of the Soc^y of Eng^y
John Barksdall. C.S.

Theol Sem^y Auburn 16th June 1822

Dear Brethren –

Your kind letter was very cordially received and it should have been answered before this, had not the time of its arrival which was just at the close of last session prevented.

We are much gratified in receiving such tokens of interest and affection from our brethren the members of sister seminaries. Our institution being in an infant

state has of course no character established in the view of community nor tone given to its manners & operations. Thus we feel, are in no inconsiderable degree depending on its earliest members; and feeling this, we tremble in view of the responsibility that rests upon ourselves. And what increases our apprehensions, is, that we are generally destitute of experience respecting regulations of similar institutions - that little regulations, we mean, into which students so voluntarily enter, for the promotion of brotherly love, for raising the tone of piety, & in short, for rendering each other all that assistance which we so much need, whilst preparing for the great and responsible office of the gospel ministry. For this cause, it is, that we are particularly desirous of an intercourse with that we can give us information on this subject, and for this cause we crave the more solicitous to engage early in a correspondence with you. This, however, was not the only or the chief object in view in desiring this correspondence. The subject of missions" is what we would we would make the principal theme of our communications. This" in its most extensive sense", was the theme of that heavenly anthem sung on the plains of Bethlehem at our Saviours birth; this is the theme of the song of Moses and the Lamb in the realms of glory, and this the theme that is now warming the hearts and calling forth the energies of Christians in this lower world. On this subject, Brethren our hearts respond the sentiments expressed in your letter. We feel that it is a subject of vast importance and one that demands our special attention and the warmest feelings of our hearts. Little, indeed, does

that man deserves our charity, who, whilst he indulges a hope of his own accountable, can, with heartless unconcern hear of millions of his fellow beings literally groping their way to perdition. Much less can we bid that christian minister God speed who would raise his voice against so righteous and glorious a cause. We hope there are but few, if any such in the church. But we are constrained to believe that the subject of missions is not yet felt by christians in all its importance. When the church awake to the subject the Lords treasury would be full to overflowing and the Lords blessing would be felt to the ends of the earth. The missionaries of the cross would go forth like an host, and the places of those who fall in the contest would immediately be filled with fresh champions. But we have now touched a string that vibrates the deepest notes of sorrow. Another faithful soldier of the cross has fallen in the midst of the battle! Our hearts are pained at the intelligence, and, what shall we say? "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men!" In the death of the faithful and active Parsons the providence of God appears peculiarly dark and mysterious. In the full career of usefulness and with the most flattering prospects before him, the hopes of those who prayed for the prosperity of Jerusalem were placed in him, and now, with him they are gone down to the grave. But these hopes shall not perish. The death of Parsons should be a trust, he has left the signal for renewed exertion

and faithfulness in this blessed cause. We feel that his death is a loud call to ourselves. Where is a man to stand in the breach? is the natural enquiry. Ah! who can be found? - Who will present himself for so mighty an undertaking? Indeed were human strength the only dependence we might despair. The cause must fail - none but the self sufficient Pharisee would presume to enter the missionary lists. But thro the strength of Christ the weakest disciple may hope for victory.

We have nothing particularly interesting to communicate. Religion languishes in the Sem & in the church of Auburn. The world has allured us far from the path of duty and of happiness - we ask your counsel and your prayers. Our professors perhaps, are known to some of you. We esteem them men of eminent piety and place full confidence in their wisdom and learning. The number of students belonging to the sem. is 13.

With sincere affection, dear brethren, we are yours in the bonds of christian fellowship

By order of the Secy of Engy

—— —— at A. T. S. Wm Johnson Cor Sec

Theol. Sem. Andover 24th July 1822

Dear Brethren,

After too long delay occasioned in part by our late vacation, we acknowledge the receipt of your letter of March last, and in turn reply. In your last you gave us the intelligence of the death of one of your number Mr. Turner. We listened to your affecting account with mixed emotions. While we were made sorrowful that so promising a life had so early terminated, we were cheered by the evidence that your Brother was so well prepared to live in that brighter world, where sickness & death can no more assail him. Some of our number were acquainted with the deceased and bore verbal testimony to his excellence; and we all know, brethren, how to sympathize with you, for we ourselves have been taught to mourn. Two of our own number we buried the last year; and the death of the amiable Parsons, he having so recently left us, brings us all that grief we should have felt, had he still been a member of our Seminary.

Perhaps there is no ~~event~~ more mysterious than the death of faithful young ministers. Looking at the prevalence of sin, even in our best towns, at the spiritually destitute condition of many parts of our country, and at the idolatry of the great mass of our species, it would seem that a God, who loves his church would spare, for many years, those who are striving to extend her borders. But infinite Wisdom sometimes ordains otherwise. A voice come from amidst "clouds and darkness", and Mills, Spencer, Martin, Learned, Newell, Parsons, must leave the vineyard and go home to their Fathers house. Some too, with Turner, come within full view of the field of labour, they survey it as Moses did the promised land, they die without entering it. Such policy our feeble powers cannot fathom; how unsearchable are the ways of God! There is however one obvious end to be answered by these mysterious providences, whatever be their whole design. They are calculated to quicken the diligence of surviving ministers — their language is "work while the day lasts," "be ye also ready" — They tell even us, brethren, "do with your might, whatsoever your hands find to do" — They should be suffered to speak, every hour, in our ears, till we ourselves are called from our labours.

Considering the liability of being called, in early life from our contemplated work, considering too, how much is to be accomplished before Christ shall be known by all people, the question arises, cannot we who are preparing for the ministry, do more than we are now

doing for the cause of Christ? There is a propensity in most students to talk and act as if study is and ought to be our exclusive business while in our preparatory state. This is a grand mistake, especially in regard to us, who spend several years in Theological studies. To be sure, study is the principal business, and ought to be pursued with diligence and vigor. — Yet we have opportunity to do much by correspondence; we have at each of our Seminaries long vacations; Can we not devise some systematic measures for doing good in these vacations? You are located as well as we, in the vicinity of large cities and towns; these Cities contain multitudes who are almost as ignorant of Christ as the inhabitants of Hindostan. Cannot some more effectual measures be adopted by us to furnish these destitute with bibles, tracts and other religious instruction? —— In a letter just received by our society from Fisk and Parsons, written just before the death of the latter; they propose that we take measures to collect information respecting the Jews in America. We would solicit your cooperation in executing what they have proposed. It is a subject of high importance. — They propose, that as far as practicable we form personal acquaintance with the Jews; learn their number, places of residence, wealth, employments, moral character, religious opinions, practices, their Rabbins, Synagogues, books, schools &c &c they ask, "are there not in N. York, Phila Charleston, Savannah, and other places, some Jews of learning with whom you might obtain a correspondence?" — We hope brethren you will weigh these hints, and pursue them where your judgment shall approve — we hope too, you will use the utmost frankness in suggesting any plans, by which, we by ourselves, or with you may benefit the Church! We are all embarked in the same great cause; we have the same Saviour; we hope to meet in the same heaven; let us then unite our efforts where we can, and with our heart strive to rear the walls of Zion. We have no interesting religious news to communicate. The state of religion in the Lewis and vicinity is as usual. Brotherly love and harmony abound; we have some animating meetings; yet we have not that influence of the spirit among us, which is like "a mighty rushing wind" — asking an interest in your prayers, and wishing you the smiles of heaven in your preparation for the great work before us all, we subscribe ourselves Yours in the bonds of the gospel —

Jno. C. Brigham Cor. Sec. pro. tem

Wm. Joseph Sanford —

N. J. College Dec 15. 1822 ——

Dear Brethren

In answer to your last permit us to express our coincidence with your remarks on the great work of Mission as being peculiarly obligatory on the Ministry of the Gospel. And while we yield our most hearty acquiescence we lament that this obligation is not more generally felt, & that the blessed effects which would accompany its faithful discharge are so little realised.

God is surely doing much at this time for the heathen world, & his doings calle for our warmest affections. But if the hearts, not only of Ministers but also of all God's people, were enlisted in the cause as they should be how vast and pleasing would be the difference of situation in those gloomy regions of heathenism! We might then see those moral wastes begining to vegi= tate and to bring forth fruit delightful to the taste of the Most High. If Christians while they pray "thy kingdom come" would show to the world, by a corresponding example that this was indeed their Souls desire, and real prayer to God, we soon might behold the Sun of Righteousness arise, illuminating every land;— meliorating the condition of all;— cheering the hearts of thousands;— and saving precious Souls from everlasting punishment. We say this because we have long observed that the Kingdom of God does prosper in this world in proportion to the importunate prayers of his children; not that he is directed by us, but that he is pleased to be sought unto to do it for us. God, we are well assured must be the Alpha and Omega in the glorious work of Mission as well as in every other good work, but thanks to his Name! he condescends to make use of sinful man to bring about his great designs.

From these considerations and many others, we verily believe that our Societies, & those similar to ours can do much in the great work of the Lord. Here we think is the place to cultivate the Spirit of Mission, which is the very Spirit of consistent christianity & of Christ himself. We can now assemble ourselves together;— declare our views;— admo= nish and advise each other;— provoke to love by holy emulation;— relate the affecting story of our tawny brethren, and pray over their desolations until our hearts grow warm and burn together, and we long to be led to their relief. This will have a salutary influence over our daily walk; we shall make mention of them in all our prayers and enlist others in the cause by our words and deeds. But when we are sundered from these Societies our situations will be far more unfavourable to the cultivation of the Mission Spirit. Then without the example and precept of our brethren we must be our own prompters, our own actors.

We conceive it our duty to consider ourselves as already entered into the Mission field: and this being the case, we are now to become acquainted with the great work of this field, & prepare for its performance with due diligence. The work is truly great. & while looking at ourselves, we might well exclaim with one of old "who is sufficient for it" Yet since we are permitted to depend on God for support we may take courage and prepare for it by the means which he hath put in our hands. This preparation will be greatly advanced by exciting within us an ardent desire that God's Name may be glorified: and by increasing a willingness to live entirely for him, and by strengthen= ing our love for immortal Souls. By justly appreciating the great and glorious price that has been paid for these Souls, we can form some correct estimate of their worth, and our love will be proportionate to the value we place upon them. As Missionaries we are not to look back with longing eye to the flesh-pots of Egypt, but foward with warm desire to far more pleasing sight the clusters of Canaan: we are not to consult our own will but the will of God;— we are not to think of our own fire-side but the funeral pile, the Ganges; and temples crouded with idol worshipers. No doubt you have viewed these things with deep solicitude: and this leads us to indulge the hope that we have Brethren at Princeton who would rejoice in the privilege of unfurling the banners of the Cross in heathen lands, around which the weary and heavy laden might congregate and be at rest. And we trust also that you have Brethren in Virginia who would not only bid you God-speed, but pant to follow—

We desire Dear Brethren, to hold in grateful recollection the several revivals of Religion in our State during the present year. Surely the Church in this region never had greater cause to rejoice in the Lord for her prosperity. Her waste places have been repaired and her borders extended, her enemies become silent and few, while her friends increase and cause their voices to grow vocal with loud hallelujahs to the Lord because he has done valiantly. Richmond Petersburgh. Norfolk, Lexington, Prince Edward and Charlotte have shared largely in this glorious work. At Lexington 250 persons have been added to the Church, and by the last accounts, we understand the work is still advanceing. Many other places also have been visited by the Holy Spirit in a greater or less degree during the past season, and the blessed effects of these Revivals appear to occupy a large extent of our state. And we humbly pray that these blessed phoenomena may be multiplied in all our Churches for this being the case the kingdom of Satan will fall like lightning from heaven.

Our College was never in a more flourishing condition. The number of Students is about 140. Thirty of this number are pious, and most of them are pursuing their studies with the Gospel ministry in view. The effects of the recent Revival are still visible among us, and we desire an interest in your prayers that God would continue his good work in these ends of the earth. The Theological Seminary has been reorganized in this place, under the care of the Hanover Presbytery and Dr. J. H. Rice called as its Professor. Our hopes are all turned towards him. Should he accede to the proposals, we doubt not but this Seminary would be a lasting blessing to the Southern Church. But should he refuse we not where his equal could be obtained.

In the hope of hearing from you soon we bid you Adieu.

We remain Dear Brethren yours
in the fellowship of the Gospel

Francis Bartlett Cor. Sec.

New Brunswick Feby. 3. 1823.

Dear Brethren

Owing to certain Providential causes our answer to your letter of the 7.th Nov.r has been delayed much longer than we had intended it should be. The visitations of God on some of the members of our beloved institution has occasioned a temporary interruption in the operations of some of the departments of our Society, and necessarily compelled us to suspend our correspondence with you until the present.

But however we may have been embarrassed in these respects, and whatever afflictions we may have been called, in the wise Providence of God, to experience, be assured that we have neither

forgatten our duty to you, respected brethren, nor as we humbly trust-
been permitted to lose sight of the solemn & important object, for which
we have, under the divine direction, as we believe, been sent here to this nur-
sery of the Lord's planting: nor yet of the still, more important obligations
which, by the ordination and decree of Heaven, we, as students of the Redee-
mers kingdom, are under to the flock of Christ, and to the world that lies
in darkness and in unbelief. We are not more insensible than yours-
selves to the pressing demands which the remote and benighted tribes of
the earth, hold on us, and on every minister of Christ, and every child of
God. We behold them precisely in that deplorable condition, in which,
we ourselves were once involved, when mixed with the outcasts of the
kingdom, far from God and his glory by sin and wicked works, when
we were left with all the Gentile world, to the workings and corruptions
of our abominable nature, and to the full influence and dominion of
our unbridled & unsanctified lusts. Nay more, we behold them like the dry
bones, which the Prophet Ezekiel saw in his vision, when sent to prophesy
to the rebellious house of Israel, dead in trespasses & in sin, without flesh,
without sinews, and without covering to conceal their naked nesp. And
in this condition we see them too, working all manner of iniquity
with greediness, bowing down to the idols which their own hands have
made, and literally worshiping and serving the creature instead of
the Creator, who alone is God, blessed forever more.

At this affecting scene of stupidity, wretchedness, & misery,
we are not, cannot remain unmoved. Nor, are not these wretched beings
whom we, because they enjoy not the blessings and light which we
do, are accustomed to call Pagans, bone of our bone & flesh of our
flesh? Are they not derived from the same parental stock with
ourselves, and possessed of the same feelings, desires, & sympathies
that we are? Have they not an imperishable spirit as well as
we, and do they not hold or sustain an interest in the destinies
of eternity, as important, as awful, as solemn as our own? In a
word, are they not accountable to the same tribunal & judgement
seat, to which enlightened men & christians are; and if they are
permitted to perish in their sins, for lack of knowledge, will they
not, must they not, be sentenced to the same horrors & death with
finally impenitent & gospel hardened sinners? Yes, most assuredly
for the Scriptures declare, that the wicked shall be turned into hell
with all the nations that forget God: and should it be found on

the great day of retribution, that we have been neglectful of our duty in relation to the salvation of so many millions of wretched heathen, in not using our utmost efforts and strength to give them the living word; whom we shall then see driven out into outer darkness, & shut forever from the presence of God & from the glory of his power; what one may ask, should this be found to be the fact, would be our sensations, and what the anguish of spirit, with which we should view our neglect? We pretend not to decide the question; it remains for an hereafter God only in that day can tell; the exercises of our hearts & fully discover to us our very great remissness & sloth. But one thing, dear brethren, we know, and that is, that a wide field for christian enterprize & evangelical labour is opened before us, & we are solemnly urged to enter into the harvest - the cry come over & help us is heard all around us: the east, west, north & south are stretching forth their hands to receive the bread of life; and what minister, what servant of Jesus Christ, we ask, is there, who does not feel his obligations to give it, who is there deserving the name of christian, that would not freely bestow for the name of Christ, something of all the abundance which he has so freely & so plentifully received of him. We hesitate not to say that there are now such - a love to Christ & a zeal for the glory of his kingdom, are the predominant principles of every sanctified heart; and so long as this is the fact, nothing more is wanting to bring forth that love, & that zeal into generous, free & extensive action but correct intelligence of the state of & condition of affairs in the church & in the world - Men to be sure may differ in their policy respecting the best means to be employed & so may ministers & people, but at the same time, each will discover a like zeal for composing the end which he has in view; and thanks be to God, that among christians there is but one end, the triumph of the cross, & the conquest of the world.

And permit us hear, dear brethren, to notice an error which we, in the course of our limited observations, have incidentally been led to detect, at least we think we have. It is extremely natural for all men who make any pretensions to knowledge & understanding, to think themselves in the right, and to judge others who do not correspond with their views in all things, to be erroneous or delinquent; and this propensity, when we look at human nature, is nothing strange: a man feels it

becoming his honor to avoid absurdity & it would be extremely absurd to own the views which he embraces & maintains to be erroneous, and the opposite to be consistent & true; besides our peculiar habits, associations & modes of reasoning have generally much to do in the formation of our opinions, perhaps, prejudices — We have our own ~~way~~ peculiar way too of judging of all things. We have a partiality to such an Author & to such a system, & think them better & more correct, than all others, but for no better reason perhaps than that we are ignorant of others, & have become attached to these favorites by being conversant with them only. Now this obliquity of mind, not to call it prejudice we carry with us not simply into our speculative notions, but also into our practical conclusions. The present age is an example of this — God in his goodness to the benighted part of our world, has been pleased to awaken in the hearts of christians, a concern for the salvation of the heathen & put it we trust into the minds of many already, to devote their lives & their talents to that glorious object. While these devoted ones are treading the idol's soil in the midst of dangers & death, the great body of christians at home are looking & ~~ho~~ hoping with prayerful ~~anxiety~~ for their success. & this we believe to be right & good in the sight of God, but then is not this spirit of zeal, we ask, accompanied with some evil — can we not discover no small degree of spiritual pride & censoriousness, in those who consider themselves the warmest champions of the Missionary cause — Does not their excessive warmth incline them on the one hand, to think less of the great doctrines of the Bible, by a too liberal stretch of charity, & on the other, prejudice their minds against the zeal & piety of other christians, who are less patriotic, but more watchful over the heritage of God? These zealous spirits think that they have discovered not only the time, but the very steps that are to be taken & that all other good people are dead to the salvation of the world — this is the error to which we allude; and while we subscribe our concurrence in the sentiments of your letter, beloved Brethren & join with you in prayer for the success of the Missionary cause we refer it to your discreet deliberations to suggest a remedy. —

By order of Socy.

S. Center Cor. Secy. —

Copy of a letter from Thomas B. Balch to the Society of Enquiry on Missions, in Theol. Sem. Princeton N.J.

Snow Hill, Feb. 10th 1823.—

Dear Brethren,

Some of my most profitable hours, whilst a student in the Seminary were spent in your Society of Enquiry. I have often made it the burden of my Prayer, that God would keep alive & deepen among you a devoted Missionary Spirit. An experience of more than 5 years in the ministry has convinced me that this Spirit is highly ornamental not only to Missionaries in the full sense of that word, but to all Ministers whatever be their situation. Under these circumstances I have thought that a letter giving some account of the state of our Zion in this quarter might not be unacceptable. For various reasons I shall confine my remarks to that denomination with which we stand connected, tho' I love all that love the Lord Jesus Christ.

Several causes have operated against the Presbyterian Church in this part of the world. 1st The Merging the Lewistown Presbytery into the Presbytery of New-Castle. 2nd The Extent of ground covered by our congregations & the distance of our churches. 3dly. The supposed unhealthiness of our climate. The 1st of these causes can be removed by erecting a new Presbytery, when we get materials. As to the 2nd I see no way unless our Sessions become missionary Societies & keep Missionaries riding in the bounds over which Pastors are settled. And as to the 3rd, that may be overruled by the cultivation of a Spirit of Piety, which shall enable us to triumph over all considerations of this nature. We should not count our lives dear in this service, for many come here and submit to all the inconveniences of the climate if they can advance their worldly interests. —

The city of Annapolis, the capital of our State is, in my opinion, an interesting field for a Presbyterian minister. I feel grieved that no one seems inclined to try the Experiment of rearing a congregation there.

It is a beautiful place, embracing a great deal of elegant, cultivated Society, with a population of about 3000. In addition to this it is visited by many strangers, & every year, during the sitting of the Legislature, there are from 30 to 40 members, who are Presbyterians in name & in principles. In view of these things, I think at all events it would not be amiss that a missionary should be appointed to labour in that place for 6 months. He could preach in the Court-House or in the State-House. It is true, he might expect difficulties & discouragements; but such things have been overcome before now. Let him be a man of prudence & a man of Prayer. It is not at all needful that he should be able to set Chesapeake bay on fire, by his eloquence.

The town of Easton, or the opposite shore, the capitol of Talbot county contains a population of 2000. There is an Episcopal Church & minister, a Methodist & Quaker church. I preached there not long since & a gentleman of intelligence told me that there were but 2 or 3 Presbyterians in the town, besides himself; but, that a missionary would be received, & that, if he were a person who would visit from house to house, a congregation could be reared. Any one that goes there must be a bold & fearless reprover of vice; for many are fond of the sports of the turf & the billiard-table together with a long list of other vices.

Mr Kennedy has been diligently preaching in the congregations of Berlin & Blackwater; but has, for the present discontinued his labours, owing to the indisposition of some of his family. I understand that there is a prospect of his return & the congregations, I believe, are ready to make out a call for him. I have likewise heard that Mr Ogden has given the people of Lewistown & Cool-Spring, reason to believe that he will come & spend some time in their bounds. Mr Kidd, an emigrant from Scotland has taken charge of the Somerset Academy & officiates in the village of Princess Ann. The labours of Mr Clemmons are suspended, in consequence of the reduced

state of his health. — Mr Strong preaches in the congregation of Broad Creek. — In the death of Mr Blatchford we sustained a severe loss. He had won the affections of the people. He had very much united the people of Princess Ann, who had long been in a divided state. At the time of his death, I was lying sick in Leesburgh Va. almost beyond hopes of recovery; but it has pleased a gracious Providence to restore me to a more perfect state of health than I have enjoyed for 7 years. I did not wish Br. B. to remain here, during our sickly season, from the 2nd of August to the 1st of October. But his feelings became interested to the people. The people have made collections with the utmost cheerfulness; to erect a tombstone over his grave. —

I wish, dear Brethren, I were able to give you a better account of the success of my own labours. But great is our barrenness, in these 3 congregations of which I have charge. There is however a general outward attention to the preaching of the word. This outward attention is greater now than at any time since my settlement. We have had occasional additions from the young & we have lately been joined by a gentleman of influence & elegant mind, who has told me that he was once hostile to these things. The 3 churches contain about 240 communicants. I pray that whilst every other fleece is wet, ours may not alone be dry. I hope the good work will extend down the Peninsula. I would be glad to accompany any Missionary who shall come this way into the counties of Accomac & Northhampton in Virginia. Farewell, dear Brethren, & may the blessing of God rest on all your labours in his vineyard. Thomas B. Balch,

Copy of a Letter to the Society of Enquiry from Elam J. Morriston. —

Fredericksburg, Virginia, April 23rd 1823. —

My Dear Brethren,

I feel it my privilege & duty to give you some account of the state of Religion in this portion of our country. I engage in this duty the more readily, because I have some good news to communicate.

As it regards the general state of religion, I have not much to say. The majority of professing Christians are Baptists, & some of them very strenuous supporters of that faith. Some of them appear inclined to "contend earnestly" for what they believe to be the "faith once delivered to the Saints" & urge those who believe, to be baptised — to take up their cross (baptism by immersion) & "to follow Christ" under the water as well as in other things. Doubtless they think that they are right. — Presbyterians now appear to be determined to let them contend alone on that subject. They remember the ill effects of contention in days that are past. — They think that contention, especially when there is extra ordinary attention to religion, has a tendency to lead off the mind from more important meditations — to deaden vital religion & to stop the work of grace. They have therefore avoided entering into any contention & they think that the effect of this course is good. — The Baptists have made some proselyting efforts — but not finding themselves opposed, they have relaxed (I believe) their exertions. — Some feeling is at present excited by the determination of one that has professed a hope, to connect herself with that church. — I have become acquainted with but few of that order — I am pleased with some of them very much — I fear that many of the Baptists lay too much stress on the ordinance — Nearly all the professing blacks belong to the Baptist Church, but is said, are Antinomian in principle & practice. The Episcopalians rate perhaps the next grade

in point of numbers, many of them of the class called evangelical — Their preacher Rev Mr McGuire is called an Evangelical preacher. — Their church is in somewhat flourishing state at present — There are some Methodists, perhaps, as numerous as the Episcopalians in the country — Not in Fredericsburg — for here the Epes.l congregation is the largest in Town — But a great majority of the people in this country make no profession at all — nor pretension — nor respect, (at least this last may be said of many) to religion at all —

The Presbyterians have had a church & Pastor here about 17 years — They have about 120 members — 60 in Fred.g & the other half in the country — some upwards of 30 miles distant — You have heard that the Lord has refreshed this vine with the showers of his grace, & is adding to their number such as (we hope) shall be saved — It is not yet a very extensive work; But we believe that it is God's work, & are encouraged from appearances to hope that he will carry it on. To give you some account of this work is the design of this letter — I desired their Pastor to draw up an account & send it on to you — but he declined for the present — He hopes the work is but commencing & therefore prefers delaying for — He furnished me with the facts which enable me to give you some account of the origin, progress & present state of the work.

Mr Wilson (their pastor) was absent the latter part of last summer, on account of his health — when he returned he found his people in a very cold state — his own feelings were much depressed — a brother in Ministry called on him to whom he embosomed his feelings — This brother made a remark which served to arouse him — It was this, — "I often feel so & generally find that it relaxes my exertions".

after this in turn he relinquished a regular Wednesday evening meeting which he had kept up for 7 years — this produced something of a shock among the poor — They came to know the reason — he told them, that it appeared worse than useless — This excited Xians to think on the subject & on their own conduct — They were also much excited by the news of what the Lord was doing in other parts of their State — Mr Wilson resolved to make an effort to rouse the Church — He had meetings especially for the members of the church, talked with them & with great difficulty prevailed on them to express their own views & feelings — He divided the church members into 6 divisions or classis (as they are called) — each class had a leader & met once a week to converse on the State of religion, to express to each other their views, feelings, exercises &c & to pray together — 1 male class of 13 members — the other 5 female, with female leaders — The object was to rouse Xians — Xians alone attended — & if any were anxious & enquiring they were introduced into these meetings — Xians were thus led to meditate much & to pray much — But all others appeared careless until Jan. 1823 — when Mr L. Lockwood came to this place — Mr L. is brother from the Sem. at Andover — He was in Petersburg & Richmond during the awakenings there — The Lord has used him as a successful labourer in his vineyard — when he came here the awakening seemed suddenly to commence — He has been labouring here ever since — Mr Wilson's health has not been good — They have also had occasional aid from Mr Dorman, who has been employed as a missionary near this — The work has been gradually extending since its commencement — There has been very much opposition, especially Bro. Lockwood — 19 in Fredericksburg have been added to the Church (at their last communion) — Next Sab. the Lords Supper will again be administered — about 12 have now applied for admission — perhaps a few more may offer themselves — Two have joined the Baptists — & a few weeks since about 10 were united into the Epis. Church at Hartwood 10 miles above this, which is a branch of the Presb. Ch. in this place 15 have been united — The present aspect of the work is flattering both in Fred. & Hart. — also in Falmouth a village on the opposite side of the river — Meetings for a week back

have been crowded & solemn & some instances of hopeful conversion there — the revival in this place has considerably progressed into the Epis.l Church — They have frequent night meetings (or evening meetings (as you call them at the Sem) — both in their church & in private houses — Some of their old professors think that they have lately experienced true conversion. I have not heard from any of our brethren in this State since my arrival —

Brethren pray for us in this place — pray for your unworthy Brother, Yours in love &c

Elam J. Morrison

Theol Sem. Auburn Feb 4 1823

Dear Brethren

We acknowledge the receipt of your letter of Nov. last. In answering it permit us to call you attention to a subject intimately connected with that interesting one on which you addressed us. We shall make a few remarks upon the kind of exertion on the part of ministers of the gospel and the kind of preaching which in our view, are in their very nature, well calculated to promote, the great and infinitely important object of missions. We are sensible, brethren, that we are not qualifyed to do justice to our subject. We want that experience which those have had, who have been engaged in the ministry for a considerable length of time. Still, from the observation, which we have made and a slight examination of the subject we have formed an opinion. This opinion we will now express.

One great object with every minister of the gospel should be to cultivate as extensively religious publications which contain the accounts of the principal Missionary transactions. We presume that you will agree with us in the remark that it is of great importance to have the people acquainted with the facts respecting Missionary concerns. Prejudices against Missions exist in the minds of many who still appear to possess the benevolence of the gospel. Those prejudices then we must then impute to their ignorance; and their consequent mistaken notions respecting the object and tendency of Missions. To do away this ignorance and to remove these mistaken notions and the prejudices which result from them ought certainly to be a leading object with those who are seeking the enlargement of Zion. To accomplish this object nothing in our view has a more direct and powerful tendency than the circulation of such religious papers as contain the accounts of Missionary operations. It is true that any individual can engage in the good work of spreading Missionary intelligence. But as the laity usually look to their Spiritual teachers for guidance in all religious matters we cannot reasonably expect

that much will be done to extend the knowledge of their Savior to heathen Lands, unless ministers use their exertions and influence in favour of the cause of Missions. We perfectly agree with you Brethren, that a minister of the gospel cannot discharge his duty as an embassador of the Lord Jesus without enforcing upon his people in the most plain and pointed manner the unspeakable obligations incumbent upon them as well as the Heralds of the cross by the last command of their risen master to do all in their power to spread the ~~gos~~ glad news of salvation through the world. But we are afraid that an erroneous sentiment is lurking in the bosom of many professing christians with respect to giving to this evangelical purposes. Unless we are deceived they are cherishing the thought that whatever they do towards sending the the gospel to those who are destitute of it is a deed of mere charity & not a matter of the most imperious obligation. Under the influence of such a false notion it is not strange that they are unwilling to make any very great sacrifices to aid the progress of divine truth through all nations. If the presumption which we have now made be correct you will easily perceive the kind of preaching re-

quend of ministers of the gospel in relation Missions. They must labour to do away this false notion. They must teach their people that they are only Stewards of the goods which Divine Providence has graciously given them: & that to refuse to give them up when God calls for them is as much an act of direct rebellion against the authority & government of the Most High as an open and avowed renunciation of allegiance to him.

When the ministers thus faithfully ascert their claims the treasury of of the Lord, we believe will be full: or at least that almost total indifference that now prevails through Christandom respecting the universal spread of the religeon of the Lord Jesus will no longer exist. Men will either act with decision on the side of the Lord or renounce the Christian name.

O! when shall it once be that the ministers of the everlasting gospel, shall proclaim as under the immediate inspiration of Jehovah, the whole council of God — We rejoice, Brethren, that we have it in our power to communicate to you the cheering intelligence, that God is pouring out his Spirit in several places around us. Herkimer, Little Falls, New Haven, Windsor, Romulus, & Pultney have enjoyed or are now enjoying more or less of the influences of the Spirit of God

We remain, yours, dear brethren in the fellowship of the gospel.

By order of the Sacs of Inquiry. Wm. Todd.

Benares 24th Sept. 1822

Dear Brethren

Your highly interesting & pleasing communication of the 1st Sept. 1821 came safely to hand a few months ago. Had not a variety of unavoidable circumstances fully occupied my time, I should have done myself the pleasure of acknowledging some time ago the gratifying mark of respect you have shown me, in electing me an Honorary Member of your Society of Inquiry respecting Missions. I need scarcely add, that I consider it an honour of no mean magnitude to be in any way connected with an institution whose object in every respect, so praiseworthy, and which by the Divine blessing resting resting upon it, will no doubt prove the source of Spiritual improvement to all those who take a part in its important deliberations, & directly or indirectly the source also of present & eternal benefit to many who are yet sitting in the "region of the shadow of death" My only regret is that I cannot mingle in your meetings, nor enjoy the benefit of your united wisdom & information in discussing the important subjects, which will no doubt from time to time arise before you. So many things here also are constantly pressing on my attention, that the leisure moments I can devote to correspondence are but few. Occasional correspondence with you, however, will afford me unmingled pleasure & happy shall I be, if at any time, I shall be able to communicate any information to you respecting the actual progress of "the Gospel of the Grace of God" among the perishing multitudes that are dwelling around me. Happy shall I be at all times to hear from you, either respecting the business of the institution or the triumphs of the Gospel around you, or any particular movement in the christian community of your highly favoured country.

As you have favoured me with an outline of the manner in which you conduct the business of the institution, with which I am exceedingly pleased, permit me to suggest to you as a subject well worth of your serious

consideration; - namely, The best means of promoting a union of sentiments respecting the doctrinal principles of Christianity, the worship & Government of the Christian Church, among the different denominations of Evangelical Christians. The connexion between such a Union & the actual success of Missionary exertions, is, in my humble opinion, much more intimate than many good people at present seem aware of. Missionaries themselves, in consequence of their diversity of sentiment on these important subjects, have difficulties at present to contend with, which, should such a union ever take place, would no longer exist; & in place of directing their exertions to the propagation of the peculiar views of their respective denominations, their exertions would be concentrated in propagating "the common Salvation, in the Unity of the Faith & in the bond of Peace." O how delightful is it to be wished that the divisions of the Christian Church were no more - that the evil passions they have excited & cherished among brethren in the Lord, were forever hushed & that we were all returned to the profession of one Lord one Faith & one Baptism". In no country with which I am acquainted, is an attempt to accomplish such an Union likely to prove so successful, as in your own highly favoured America. You have no Ecclesiastical Establishment to contend with, nor any secular influence whatever - so far at least as my knowledge extends, exercised over your Churches. You are thus happily destitute of one fruitful source of division in the Christian Church; & I am acquainted with no insurmountable obstacle to a Union of all Evangelical Presbyterians among you, taking place at present; ~~who conscientiously differ from us, as well as to one another~~. I was brought up in connection with the Secession Church in Scotland. The longer I live, the more I become acquainted with the management of the affairs of the Church, I perceive additional evidence for believing in the validity of the Presbyterian form of Church Government, & doubtless wish to see it prevail. We must "be kindly affectioned" however to those who conscientiously differ from us, as well as to one another. Want of room prevents me from saying any thing at present on Missionary prospects around me. There is nothing however, of consequence, I am sorry to say, occurring. I have

however, will no doubt form a principle part of my future communications to you. With fervent prayers for the Divine Blessing to rest upon you in all your deliberations, I am Dear Brethren

Very Sincerely yours
M. S. Adams.

P. S. I have lately got out a copy of Dr. Dwights System of Theology & so far as I am yet acquainted with it, it appears to me, one of the best performancies of the kind that ever has been published. In some instances, however, I have been a little disappointed. His Lectures on the attributes of God, though worthy of a superior discription, do not in my humble opinion, give a full view of the Divine Character. The holiness & the patience or longsuffering God, occupy so prominent a place in the Redemption of man, that I think it is a matter of regret that he did not make them the subject of distinct Lectures. Should you ever have an opportunity of forwarding me a copy of the Psalms, in his Version, I shall esteem it a very particular favor. Will you do me the favor, also to mention who wrote the Memoir of his life, & whether any of his family are walking in the steps of their worthy & illustrious Father. His Memoir is the best written production of the kind I have ever read. O what a happy world Heaven must be, filled with multitudes of such holy & exalted minds.

M. S. Adams.

[illegible] Home

Sketches of Naval Life — 1 — 2

By Prro Ward

Nat Laws of Man
Young Christian
Abbotts Teacher } New
H S S Home

Pling Tiesk
Horpes Letters
N Am Rev. Vol 36
Arch. Du Christianisme } New Bound

22. J Woodbridge

Travels & Discoveries in Africa 1. 2

Books put in the
Liby by Bro Ward &c
Sept 21 1833
per
A Brown